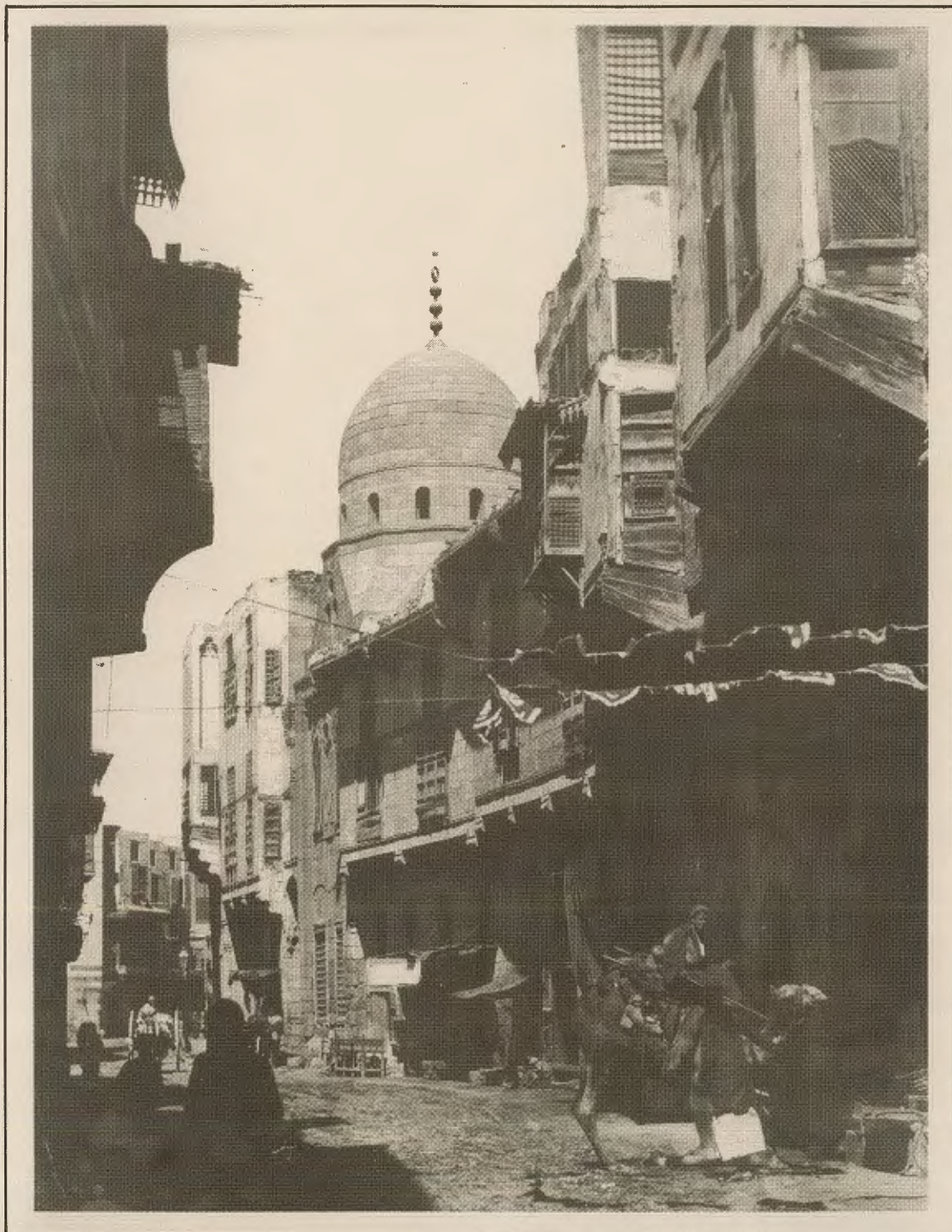


Newsletter

OF THE AMERICAN RESEARCH CENTER IN EGYPT



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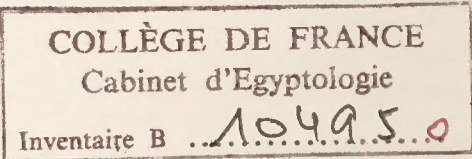
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Cover Illustration: "Rue Bab el-Vazir, No. 57 [Cairo]," photographer, G. Lekegian, dates unknown, active 1860s-90s. Lekegian, an Armenian, was Photographer to the British Army of Occupation in Egypt, and his photographs frequently reveal aspects of daily life. Although not much is known about him, the careful composition of his work suggests an artistic education. See: Nissan N. Perez, *Focus East: Early Photography in the Near East, 1839-1885*, New York: Abrams, 1988. Photo: Walz Collection.

EXCAVATIONS AT KOM EL-HISN:
THE 1988 SEASON

ROBERT J. WENKE



Editor's note: Robert Wenke is a Professor of Anthropology at the University of Washington, a past ARCE Director, and is currently on the Board of Governors. Other expedition members who helped contribute data to this article are: Robert Redding, Paul Buck, Anthony Cagle, Cathy D'Andrea, Hany Hamrroush, Michal Kobusiewicz, Karla Kroeper, Lech Krzyzaniak, Janet Long, and Emilia Zartman.

Our third season of research at Kom el-Hisn (conducted March-June, 1988) was a continuation of our efforts to determine the composition and functions of this Old Kingdom settlement in the western Egyptian Delta (Figure 1).

As a provincial capital, Kom el-Hisn probably had some regional political importance, but it seems also to have been an ordinary rural agricultural town. We chose Kom el-Hisn for long-term research precisely because of this modest national political importance and presumed provincial ordinariness: in our work at Kom el-Hisn we are trying to assess various aspects of the processes through which the Nile Valley and Delta were integrated politically and economically. One of the major developments of the Old Kingdom appears to have been the shift of economic and socio-political importance from Upper Egypt to Lower Egypt, perhaps in response to the agricultural potential of the Delta and the importance of foreign

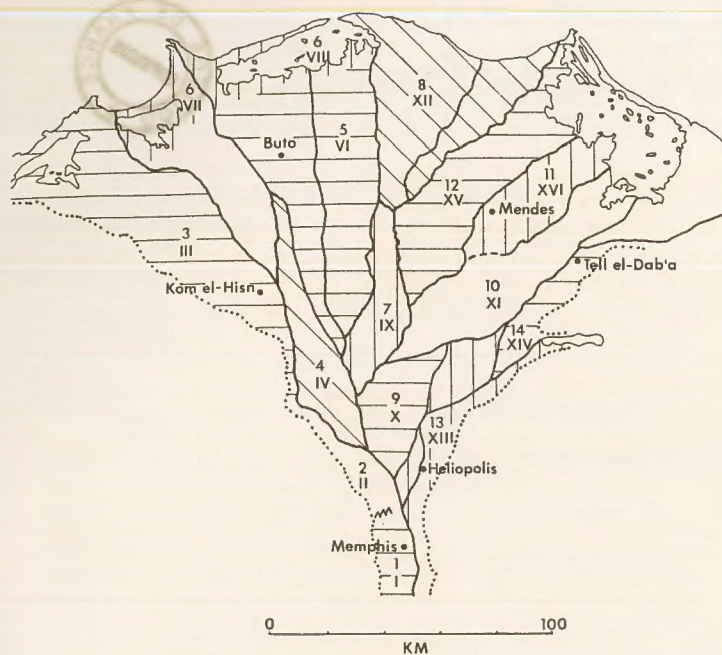


Fig. 1

trade and military confrontations. Thus, Kom el-Hisn and other Old Kingdom Delta communities can be expected to reflect important aspects of Egypt's development into a highly centralized, economically differentiated, and expansionist empire. Thus one of the major premises of our research is that Kom el-Hisn will reflect in its archaeological record the extent to which smaller provincial settlements functioned in national and international socio-political and economic systems, and that Kom el-Hisn will also reflect the general conditions and determinants of rural agricultural life in third millennium BC Egypt.

In placing our research at Kom el-Hisn in the context of the national Egyptian Old Kingdom economy and socio-political structure, we formulated various hypothetical models of Kom el-Hisn's composition and functioning. For example, Kom el-Hisn is located on routes to the Libyan frontier, and documents record the site's importance in the Libyan trade in later periods. Thus, it is certainly possible that already by the Old Kingdom period Kom el-Hisn played some role in international trade, perhaps as an administrative center on routes over which herds of cattle were shipped to cult centers near Memphis. Kom el-Hisn may also have functioned as a "pious donation"—a tract of land whose produce was donated by its owner to the support of cult centers. Old Kingdom inscriptions reveal that many large areas of the Delta were exploited as pious donations. Alternatively, Kom el-Hisn may have been founded and developed in response to local and provincial socio-economic forces, perhaps as a community of a few hundred farmers and herdsman and as a small periodic market center.

In general, we are trying to understand how provincial Egypt functioned in the Old Kingdom state, on the premise that such an understanding will not only reveal much about ancient Egyptian states, but it will also allow us to compare Egypt to other early civilizations.

1. Excavation Strategy

To interpret Kom el-Hisn's archaeological record in the context of these and other speculations about its composition and functioning, we have devoted most of our efforts to excavating many of the mudbrick buildings whose remains constitute most of the main occupational areas of Kom el-Hisn.

The locations of our excavations are illustrated in Figure 2. In the first season (1984) we excavated small units in a stratified random sampling design in order to estimate site size, stratigraphic sequence, sedimentological characteristics, and regional environmental context. Subsequently we concentrated on large-scale excavations designed to retrieve the contents of mudbrick buildings. Most sediments were screened, and all artifacts (including body sherds) were saved and analyzed. Sediment samples for floral and other analyses were taken from every excavation unit and level. The volume of all discrete depositional units was measured precisely. In 1988 we determined that only the earliest 40 cm of Old Kingdom occupations were beneath the watertable during the spring months, and only in part of the site. With pumps we were able to excavate small areas of these earliest levels with adequate stratigraphic control. We also used an auger to take hundreds of sediment samples from the site and its environs.

Statistical analysis of these data is basic to our research design, and this is a complex undertaking. The extent to which, for example, the floral, faunal, and artifactual contents of sediments from building floors reflect the use of these structures has been greatly modified by a daunting array of depositional and preservational factors. Nonetheless, preservation of bones, buildings, artifacts, and other materials at Kom el-Hisn is good, and we believe that with precise stratigraphic recording, massive sampling, and appropriate statistical methods we will be able to discern patterns of significant variability in artifacts, biological remains, and architecture that, in turn, reflect the economic composition and functions of the community.

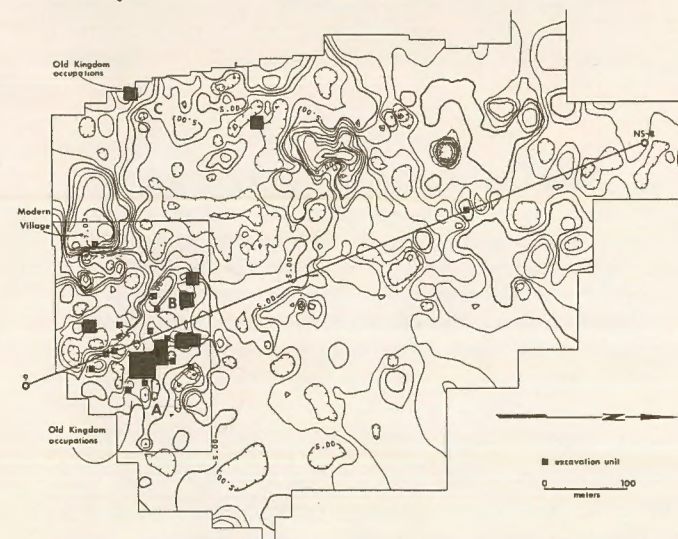


Fig. 2

2. Ecological Context

Our studies indicate that Old Kingdom Kom el-Hisn's environment was, as it is today, well-watered and heavily vegetated. But Kom el-Hisn's environs were probably more heavily forested than today, after centuries of agricultural exploitation and expansion. Our evidence suggests that Kom el-Hisn's occupations rest on a point bar deposit associated with an extinct water course—possibly a large stream connected to a major Nile distributary. We used the Landsat 5 Tm image of the western Delta and a specially-constructed mathematical model to try to identify ancient distributaries, archaeological sites, and other deposits in Kom el-Hisn's environs, and we hope eventually to use these analytical techniques to conduct an intensive regional survey and sediment coring program.

3. Chronology

Radiocarbon dates as well as artifact styles and inscriptions on clay jar-sealings indicate that most of the area we excavated was a large community between about 2500 and 2100 BC, and that some areas of the site were occupied into at least the early Middle Kingdom, to about 1800 BC. The central area of Kom el-Hisn comprises

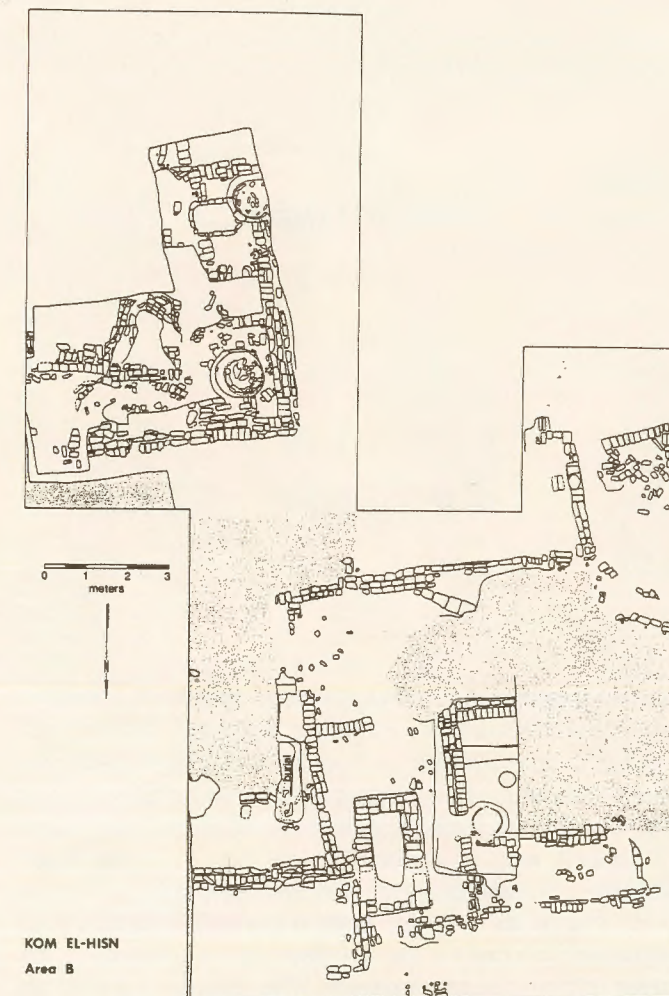


Fig. 4

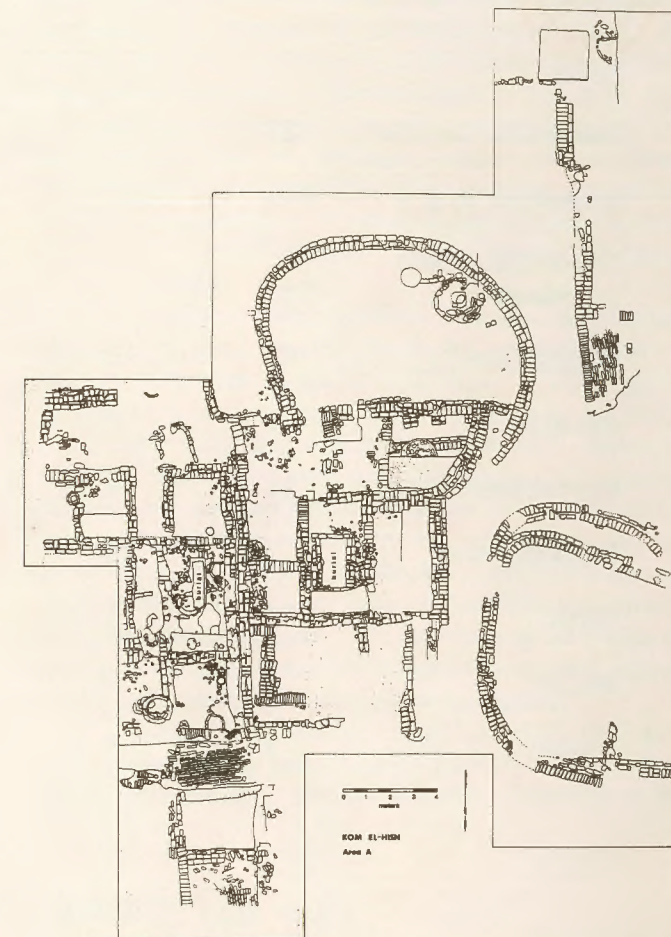


Fig. 3

three distinct superimposed building levels, which constitute up to 2.4 m of deposits. We have reached apparently sterile levels only in about 22 square meters of the site. Some sherds in auger samples from between 3 and 4 meters depth raise the possibility that pre-Old Kingdom occupations underlie part of Kom el-Hisn, perhaps in the area to the southeast of most of our excavations. Some sherds from the eastern areas of our excavations may be of First Intermediate Period age—although the ceramics of this era are poorly known.

4. Architecture

In the 1988 season we greatly expanded our excavations of buildings (Figures 3 - 4). Most of the main occupational mound is composed of Old Kingdom mudbrick buildings whose upper wall remnants constitute the site's surface: intact walls are usually found at less than 20 cm depth. Many of the buildings and rooms are small structures that contain hearths, storage features, smoke-blackened pottery, burned organic materials, and many other traces of domestic activities. The large mudbrick ring-

<u>Taxa</u>	<u>Kom el-Hisn</u>	<u>Ibrahim Awad</u>	<u>Merimde-Benisalame</u>	<u>Maadi</u>	<u>Hirakonpolis</u>	<u>Giza</u>
Domestic Cattle	28	76	3573	311	375	743
Domestic Pig	728	112	6568	398	66	17
Domestic Sheep-Goat	543	7	5185	1144	368	707
Equid (Ass?)	44	10	0	20	1	8
Gazelle	7	0	131	0	4	3
Hartebeest	36	4	125	0	0	0
Hippopotamus	2	14	235	1	2	2
Canid	36	1	508	35	7	18
Felid	3	0	8	0	0	0
Lepus	2	0	1	1	0	0

<u>Taxa</u>	<u>Kom el-Hisn</u>	<u>Ibrahim Awad</u>	<u>Merimde-Benisalame</u>	<u>Maadi</u>	<u>Hirakonpolis</u>	<u>Giza</u>
Cattle/Sheep-goat	0.04	0.68	0.59	0.25	0.83	0.85
Cattle/Pig	0.04	3.62	0.54	0.78	5.68	43.70
Pig/Sheep-Goat	1.11	5.33	1.08	0.32	0.14	0.19
Sheep/Goat	1.19	13.00	22.10	1.88	0.51	2.25

Fig. 5

structures illustrated in Figure 3 were only two bricks wide and were apparently built to only modest height. Their function is unclear, although one can speculate that they were cattle-pens or storage areas--(we have excavated only a small portion of them but they seem to contain little domestic debris). Elsewhere, the large building on the north-western edge of the area illustrated in Figure 4 is interesting in that it is the only one in which large storage features were found. A thick Old Kingdom Period mudbrick wall encloses part of the site underlying the modern village to the west of the site. Based on our excavations and auger samples, we estimate that this village overlays a small,

walled segment of the Old Kingdom settlement, with the rest of the community extending for many hundreds of meters to the southeast and northwest. The highest portions of the site are constituted of all three building phases; more peripheral areas have only two or one of the phases. In general, none of the buildings we have so far revealed exhibits evidence of vastly different construction cost or use. Nor do there appear to be major differences in construction or contents of buildings when comparing the three different building phases. Our samples are still too small to estimate cultural changes over the time sequence reflected in the three building phases, however.

5. Domestic Economy

Kom el-Hisn's floral and faunal remains are summarized in Figures 5 - 6. Although these remains generally resemble those from other early Pharaonic sites, Kom el-Hisn contains far fewer cattle bones and cereal remains than comparable sites. The low frequency of cattle bones is surprising in that we have concluded that the use of cattle dung as fuel was the primary source of Kom el-Hisn's plant remains. Plant remains are mainly fodder crops (e.g., clover), as well as the weeds commonly found in fodder crops, and the wastes of cleaning grain. Given this botanical evidence, the low frequency of cattle bones in our samples may, somewhat paradoxically, support the possibility that Kom el-Hisn was a specialized cattle-rearing center that sent most of its herds to Memphis and other cult and settlement centers. This interpretation of Kom el-Hisn is not contradicted by the artifact assemblage: nothing in our samples would be out of place in a relatively simple peasant agricultural community, except, perhaps, the inscribed mud-sealings, which probably reflect direct economic ties with the central government. The Kom el-Hisn ceramics are extremely similar in styles and forms to Old Kingdom ceramics from other sites in the Delta and from elsewhere in Egypt. Many vessels were crude containers ("beer jars" and "bread molds"); another common form is a round-bottom carinated bowl in a medium-fine clay. We found only a few pieces of Nile Silt A pottery (fine clay with very little organic tempering), all of them

small fragments of the "Maidum" bowls well known at other Old Kingdom sites (Kaiser et al. 1988); vessels made from marl clays thought to be from Upper Egypt (Qena) comprise a tiny fraction of our overall assemblage. At present we have not been able to demonstrate statistically that the distribution of individual types of pottery or patterns of co-occurrence of types differ significantly in different areas of the site. Stylistic attributes of some finer wares do seem to change through the stratigraphy of the site, but our samples are too small to rely on these stylistic changes for precise seriations in the absence of stratigraphic evidence.

Kom el-Hisn's lithic artifacts also generally fit this simple agricultural pattern. By far the most common re-touched tools were "sickle blades." Many of these appear to have been broken, either through use or intentionally, to fit sickle hafts, and well-developed sheen is visible on many of them. The very low frequencies of cores and debitage may indicate that these blades were not made locally--although lithic workshops may well have been concentrated in areas of the site we have not yet excavated. The raw material for these lithics is common along much of Egypt's desert margins. The hundreds of fragments of ground stone tools found reflect the considerable importance of stone tools in Old Kingdom agriculture.

In general, our present samples are inadequate as a basis for estimating with accuracy Kom el-Hisn's composition and functions. But the following observations de-

A			B		
Taxa	Frequencies	Percent of Total	TAXA CLASSES	CLASS PERCENT (1986)	CLASS PERCENT (1988)
Hordeum sativum (grain)	88	0.69	Cereals	2.8	2.0
Hordeum sativum (rachis)	9	0.07	Barley grain		
T. dicoccum (grain)	38	0.30	Emmer wheat grain		
Spikelet forks	65	0.51			
Glume bases	211	1.66	Chaff	6.3	10.5
Cereal fragments	248	1.95	Wheat spikelet forks		
Polygonum spp.	6	0.05	Wheat glume bases		
Rumex spp.	175	1.38	Barley rachis		
?Stellaria sp.	9	0.07			
Chenopodium sp.	3	0.02	Field Weeds	38.1	24.6
Amaranthus sp.	17	0.13	Canary grass		
?Brassicaceae sp.	150	1.18	Darnel		
cf. Trifolium sp.	367	2.89			
Vicia sp.	29	0.23	Reeds and Sedges	3.7	23.9
cf. Medicago sp.	1	0.01	cf. Nutgrass		
Fabaceae spp.	59	0.46	cf. Bulrush		
cf. Linum sp.	2	0.02	Sedge spp.		
Malvaceae sp.	4	0.03			
L. temulentum	618	4.87	Fodder Plants	16.0	26.6
Phalaris spp.	1105	8.70	cf. Clover		
Large grasses	941	7.41	?Brassicaceae spp.		
Panicum spp.	7	0.06	Dock		
Gramineae spp.	454	3.58	cf. Medick		
cf. Cyperus sp.	13	0.10			
cf. Scirpus sp.	27	0.21	Other Plants	33.2	3.4
Cyperaceae spp.	127	1.00	Wild grasses		
Unknown 'seeds'	231	1.82	Large grasses		
Unidentified 'seed' fragments	7690	60.58	Goosefoot		
			cf. Pigweed		
Total	12694		Mallow family		
Soil Weight (kg.)	17328		cf. Chickweed		
			Knotweed		
			cf. Flax		
			Pea family		

Fig. 6

scribe the materials excavated to date: (1) there is almost no evidence of local production of ceramics, lithic tools, or other implements; (2) artifact styles are impressively similar to those at Old Kingdom sites all over Egypt, from Giza to the Dakhla Oasis, implying strong cultural ties to the central Old Kingdom state; (3) the inscribed clay sealings probably reflect direct import or export of commodities to government stores; (4) the radical difference between Kom el-Hisn and other sites in cattle-bone frequencies, as well as the evidence that cattle-dung was a main source of fuel, may reflect cattle-raising and export as a primary economic activity; (5) the relatively minor differences in construction costs and contents of the buildings and apparently restricted range of economic activities and social classes at Kom el-Hisn are consistent with a community primarily made up of herdsmen, subsistence farmers, and a few administrators.

We have excavated far less than 1% of the total Old Kingdom community at Kom el-Hisn, however, and in future seasons of research we hope to establish much more precisely the place of this community in the early Egyptian state.

DONORS TO THE ENDOWMENT FUND AND TO THE CAIRO CENTER LIBRARY FUND 1989-90

During the annual membership appeal for 1989-90 membership year, we received funds totaling \$652.50 for the Cairo Center Library and \$390 for the ARCE Endowment Fund.

We wish to thank publicly each of the contributors listed below who earmarked a little extra -- and sometimes a lot more -- for ARCE programs and long-term well-being.

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THE OTHER VOICE

Women's Songs of Celebration and Lament from Luxor

ELIZABETH WICKETT

Editor's Note: Liz Wickett is currently dividing her time between the ARCE Library in Cairo, where she is completing her doctoral thesis on funerary laments of Upper Egypt, and Luxor, where she also has been involved in making a film about the annual Abu'l Haggag moulid.

During field work in Luxor in 1980 and 1981, I concentrated on the recording and transcription of funerary laments or *'idid* as they are known in the Luxor area. However, after encountering difficulties in the interpretation of these laments due to my lack of knowledge of the women's domain and women's performative genres in general, I felt I needed to have recourse to a comparative framework in order to be able to place the laments and the imagery of lament within the larger continuum of rites of passage performed and celebrated by women. I subsequently began to record songs of celebration, lullabies, and pilgrimage songs to explore the contrasts.

In this survey article, it is my aim to trace a portrait of the motifs which predominate in the oral genres sung by women to other women to demonstrate the conceptions of gender and identity they reflect as well as thematic continuities. At circumcision ceremonies, weddings, and pilgrimage celebrations for example, women and men celebrate in separate space and dance to distinctly different music and songs. The boundaries between them are not impermeable, but rarely crossed. Though I have included two lullabies, I have concentrated particularly on songs that celebrate male circumcision and weddings because of the theme of consummation and fertility, which can be found both in these genres, and in funeral laments. In the laments, images designed to invoke the persona of "the father" or "the mother" or "the child" in the laments are derived from the agricultural surround. "The stalk of sugarcane, oozing with sap" designates the young man, "the tree that casts shade, fanned breezes and brought forth fruit" epitomizes the mother as nurturer and procreator. These images are replete with connotations of fertility and life, even in death. As will be evident from the texts, many of the same images are invoked in celebratory songs for weddings and male circumcisions.

The recording of these songs was done in situ between 1981 and 1983, when I was able to extend the field of recording to include several villages on the east and west banks of Luxor to assess the degree of frequency and replication of songs performed in this defined geographical area. As in no two villages did I record the same song, I

concluded that the repertoire was vast and that I was able to record only a sampling.

The context of recording varied. I recorded sometimes at weddings and at other times, informally at my request, with groups of girls who agreed to record songs with me. Unlike other published collections of songs from Luxor compiled in the early part of the twentieth century (Maspero, 1914 and Legrain, 1912), which were probably written down by Egyptian male ethnographers as they were being sung, many of the wedding songs I recorded clearly focus on erotic themes, cleverly transformed and disguised in metaphor. These covertly erotic wedding songs were probably never uttered in the presence of an Egyptian male transcriber in order to preserve decorum.

In my own field of research, the problem of crossing gender-marked boundaries in the interactive process of transcription and interpretation of these songs became apparent also with my male colleague and transcriber in his reticence to verbalize the meaning of these images. Such discussion in the process of analysis might have led to a breach of the decorum which should normally be observed between a man and a woman, and he clearly did not wish to commit such a breach. I concluded that because of the nature of the separation of public and private domains, as well as the gender boundaries on which social propriety in the public domain is based in Luxor, these songs were never recorded even in later collections (Morsi, 1970) since these songs sung by women could only have been recorded by a woman.

Though laments as the most frequently performed genre, are the most personalized mode of poetic expression performed by women since traditional themes may be expanded on and elaborated through variants at the moment of performance, the lyrics of "wedding songs" in contrast, are less malleable and more tightly structured "set texts." There is less scope for individual expression in the celebratory songs and so they may be considered more traditional in form.

From the perspective of a folklorist, the contextualized study of the expressive forms and oral traditions of a culture can offer a unique insight into the self-perceptions of the people who live in it. When studied in terms of rites of passage, gender-defined boundaries, context of performance and audience -- for whom and by whom are these songs performed? The leitmotifs or themes reiterated in various genres, from wedding songs to laments, may be synthesized into a "construct" of worldview and this gen-

eralized notion invoked in the interpretation of imagery and perspective of those who sing them.

In this presentation of texts, songs have been selected to illustrate how the imagery of life and procreation occurs across the broad spectrum of rites of passage and to articulate what this thematic continuity may suggest about women's attitudes to the rites of passage they celebrate.

Lullabies

I have begun with lullabies where the themes of negotiation and wish fulfillment are a striking feature as they are in wedding songs. The first example I recorded, known from several previously published collections, clearly evokes the theme of bargaining and advocates appeasement of the child, in this case by the baby minder. The young child is cajoled into sleeping when the mother, or, in this particular case, the young girl who is minding the baby, offers to slaughter a pair of pigeons for the following day's feasting -- a proposal she hopes will persuade the child to go to sleep:

Sleep, sleep, baby, sleep

Nam, nam, nonna nam

And I shall slaughter for you a pair of pigeons

W'ana adbahlak joz hamam

Sleep, sleep, baby, sleep

Nam, nam, nonna, nam

And I shall slaughter for you a pair of pigeons,

W'ana adbahlak joz hamam. (Bayarat)

This lullaby was not a gentle lulling into sleep; instead, like most lullabies, it was sung to a vigorous rhythm accompanied by a gentle toss in the air and firm slapping of the swaddled baby up and down in the minder's arms.

The second resembles a song which might have formerly been sung to the rhythm of hauling water up from a water scoop (or 'aud as it is known on the west bank) and was sung by a grandmother to a small boy who gurgled as she sang. In this example of a nonsense song, composed of short, rhythmic sentences sung in rapid succession, with only slight variations in each verse, she urges the kadi, or ordainer of justice in the Nile, to "redeem" her - appease her with some water, and not send her up any of the other "creatures" -- a "sheep with horns" or an "aging fowl" which she appears to be hauling up by mistake. As in the other lullaby, the singer rolls and rocks the two-year-old baby in her arms as if she were emulating the movements of pulling up the water scoop. Here is an excerpt:

Water, haul up the water

Ilmayya, ya hul ilmayya

The water's in the earthenware pot,

Ilmayya fil majur,

You bring me up a sheep with horns --

Tal'li haruf bi'gurun --

I want [you] the "judge" of the earthenware pot.

Ana 'awza qadi il bajur yifdili 'alilayya.

Water, haul up some water

Ilmayya, ya hul ilmayya

The water's in the butter churn

Ilmayya jowwa ilzibdiyya

You brought me up an aging fowl

Til'tli faruja 'atiquyya

I want (you) the "judge" of Dab'aiyya

Ana 'awza qadi iddaba'iyya

To redeem me with some water.

Yifdili 'alilmayya.

I want you and I want my happiness --

Ana 'uridak wi 'urid ilfarh --

Want the garden to sprout up blossoms

Wi jinena titrah tarh

A large house -- a warm protective bull

Bet was' -- wi bagar daf

And outside, a woven basket where the wheat is hidden...

Wi barra, magtaf yiwirr ilgamh... (Bayarat)

The last section is fused onto the water scoop song and sung to the same melodic and rhythmic pattern. As a "coda," it seems to enunciate the dreams of the singer for the well-being of the child and those essential components of material existence which guarantee a woman prosperity and security in the rural environment.

On the Celebration of Male Circumcision

A group of young boys whom I asked to sing a song for the *tuhur* (lit. "purification") or male circumcision ceremony, sang these two lines:

The threshold is like glass

Il 'ataba gazzaz

And the stairs like nylon -- nylon, my boy...

Wissillim nilo -- nilo, ya wad... (Bayarat)

which I later understood to embody the diddying sensation of fear experienced by young boys as they ascend the mud brick staircase in the house to the room where the *muzayyin* or barber awaits them. The women, however, celebrate the ceremony as a wedding or *farah* with dancing and singing to the 'aris (the bridegroom) -- as they call him -- the young boy whose maleness is now proclaimed. Formerly it was the case that young boys would be processed on foot through the village at circumcisions, as this song, recorded with an elderly woman in Il 'Aiyaiysa, recollects:

North of the town, my eye is upon him, north of the town

Bahri il balad, 'aini 'aleh, bahri il balad

He wears a cotton cap and struts like a king,

Labis tagiyya goton wi yitkhattar 'ajar.

My eyes are upon him, sister, north of the lock

'Aini 'aleh, y'uhti, bagri ilhawes

He wears a cotton cap and struts like a king.

Labis tagiyya goton wi yitkhattar 'aris.

The same singer, noted mainly for her ability to compose and perform laments, also sang these verses (*adwar*) to a sad, plaintive melody, strangely reminiscent of ballads (*mawawil*):

These walls so high -- your narrow path is [lined] in henna trees

Judar min di ilcali y'illi darbak hinna

It [leads to] the mansion of your ancestors, dear boy, where the crowd is destined.

Da dar jidudak, ya ghali, magsad illamma.

These walls so high -- your narrow path is [lined] in lemon trees

Judar min di il'ali y'illi darbak lamun

It [leads to] the mansion of your ancestors, dear boy, where the elegant ones are destined

Da dar jidudak, ya ghali, magsad ilghanadir.

These walls so high -- your narrow path is [lined] in pomegranates

Judar min di il'ali y'illi darbak rumman

It [leads to] the mansion of your ancestors, dear boy, where the Sultan is destined.

Da dar jidudak, ya ghali, magsad issultan.

In this vision of the bridegroom's metaphorical destiny, the three trees whose fruits which denote fertility, the henna, the lemon, and the pomegranate, line the path to the "mansion" of the boy's ancestors as he strides along in the procession which culminates there. He has acquired manhood and status as a male within the family line and, the singer concludes, is destined to inhabit that mansion and carry on the tradition of his ancestors (lit. "grandfathers") as if he were the "sultan." Commensurate with the acquisition of manhood is the potentiality now of the young boy to marry and ensure the continuation of the ancestral family line. This is declared as his destiny and of course, becomes implicitly, his responsibility.

It is a custom when a family celebrates the circumcision of sons for a pair of pigeons to be presented to the mother. This short song sung by a young girl on the occasion celebrates the presence of the pigeons as harbingers of fertility as if in fact, the circumcision were a wedding:

O prize/brace of doves, marriage of doves,*

Ya juwez gumari, juwez gumari,

Why twitter and speak,

Wi zag wi gul,

Through the night, through the night.

Illel illeh, illeh illeh,

O prize/brace of pigeons, O marriage of pigeons,

Ya juwez hamam, ya juwez hamam,

Why twitter and speak

Wi zag wi gul

Through the night, through the night.

Illel illeh, illeh illeh.

(* "juwez" implies a pun on pair or "brace" of pigeons = "joz"; prizes or rewards = "juwayiz" and marriage = "juwaz")

Wedding Songs

The image of the "pigeon" as epithet for the bridegroom and male potency is explicit in this wedding song about the night of consummation:

O pigeon in the niche --

Ya hamam y'illi 'alilbinni

Shall I go up to you or you come down to me?

Atla 'lak walla tinzilni?

Shall I dress for you in shimmering yellow?

Wi 'albis lak billet lamuni?

In the night remove for you my shimmering yellow?*

Wi agla 'lak billet lamuni?

And say to you, greetings, my beloved.

Wi agullak salamat ya 'aiyuni. (Il 'Aiyaiysa)

(*This also suggests a double entendre about the exposure by the bride of her "lemons.")

The image of the pigeon as a symbol of male fertility, this time in the persona of the "father" as an imposing pigeon tower, is also reiterated in the following lament. The tower has collapsed, leaving the family deprived of its source of fertility. It is the lament for "the" father as it is the lament for "all" fathers:

O high pigeon tower on the oasis track

Ya borj 'ali fi tarig ilwah

When it toppled, the pigeons fanned out and were gone.

Lamma wag 'himm ilhamam wi rah.

O high pigeon tower on the riding track

Ya borj 'ali fi tarig heli,

When it toppled, the pigeons fanned out in the night.

Lamma wag 'himm ilhamam fileli. (Karnak)

The repertoire of wedding songs is apparently very broad and young girls sing them, of course, not only at weddings but sometimes at circumcision feasts as well. This first song, which is sung exclusively at weddings, describes under the discreet guise of metaphor, the ritual breaking the hymen of the young virgin, symbolized by the cracking of "the glass bangles". This song is sung by women to women, since this act is normally performed by the *daya* or village midwife, prior to the wedding ceremony or *dukhla* (lit. "entrance") -- the actual consummation of the marriage.

O single pomegranate

Ya rummana wahda

We entered in upon "her"

Dakhalina fiha

A fragrance came upon us

Hashshina riha

Her glass bracelets were broken

Kassar 'adaniha

At around one o'clock.
Tagriban issa'a wahda. (Bayarat)

A lament for the virgin bride or 'arusa also invokes the same theme of loss of virginity, though this time the act is consummated by the rapacious "angel of death":

The blood of the bride is redder than the pomegranate
Damm il'arusa ahmar min irrumman
In delight, drops were sprinkled on his caftan,
Min farhitu nagat alil gumsan.

The blood of the bride is redder than the grape
Damm il'arusa ahmar min il'ainabi
In delight, drops were sprinkled on the whirling dust.
Min farhitu nagat alil ajaji. (Luxor)

Another wedding song collected in Il 'Aiyaiysa reflects the meaning of the image of pomegranates as a symbolic source of fertility -- this time, a "crop" to be "harvested" in her lap:

Cascade down and run, O pomegranate,
Wi itzahlag we 'ijri ya rumman,
Come to my lap, o pomegranate
T'al ala hijri ya rumman
You from Manfalut, O pomegranate
Ya manfaluti, ya rumman
You from Manfalut, O pomegranate...
Ya manfaluti, ya rumman...

This song, in turn, resembles a funerary lament for the mother which celebrates her inherent fecundity:

Facing south -- my beloved mother is a garden in the courtyard facing south
Min gubli -- w'ummi ilhabiba jinena filhosh min hubli
I harvest the grapes and garner them in my lap,
Ajanna ainab wi ahutt fihijri.

Within me -- my mother is a garden in the courtyard within me
Wistani -- w'ummi jinena filhosh wistani
I harvest the grapes and garner them in my sleeves.
Ajanna ainab wi ahutt fikimami. (Il Howi)

In a similar vein is this lament for the mother which invokes a nurturing image of a mother who secretes pigeons up her sleeves, and at the same time suggests conjugal fertility:

My mother, the beloved, your pigeon from the niche
Ummi ilhabiba hamamtuk filbinni
She gropes around to find it, tucked in her full sleeve.
Tidawwar aleh fitarifha mamli.

My mother, the beloved, your pigeon from the clay scoop
Ummi ilhabiba hamamtuk figaddus
She gropes around to find it -- in her sleeve it is concealed.
Tidawwar, aleh fitarifha madsus. (Bayarat)

In terms of male images, the following wedding song was sung by a group of young boys about the imminent consummation:

Sugarcane, (o stalk of) sugarcane,
Gasab, ya gasab,
The sugarcane needs watering, my boy...
Ilgasab ayiz mayya, ya wad... (Bayarat)

and goes on to describe the "entrance" of the bridegroom into the room of the bride. This lament for the young man, however, whose vigour is broken off in his prime, reveals how the notion of fertility is embodied in the image of the sugarcane stalk:

Succulent stalk of sugarcane -- may the name of God be upon you -- succulent stalk of sugarcane,
Ya gasab rayyan -- bism'ullah alik ya gasab rayyan,
Oozing with sap and the pride of the gardener,
Shab'an mayya wi ajib ilhuwwal.

O prime sugarcane -- may the name of God be upon you --prime sugar cane of the season,
Ya gasab huli -- bism'ullah alik, ya gasab huli,
Oozing with sap and the pride of the reaper.
Shab'an mayya wi ajib ilkhuli. (Il 'Aiyaiysa)

The flirtatious wedding song that follows, in which agricultural metaphor again recurs, introduces another major theme of women's wedding songs -- the notion that the girl is actually the seductress and aggressor:

O sprouting shoot of clover, so green
Wi ya jid'ai ilbarsim wi, ya il'akhdar
Why not sprout up and lie me down in the fields?
Ya mizahazi wi mali ilhedan?

Tell her, "Dear lady, do show me
Gul liha, "ya sitt, warrini
At your breasts let me gaze" --
'Ala sidruk ma tifarrajini" --
I told him "Away, my poor one
Gultiluh "ruh ya maskini
My breasts are blossoming pomegranates."
W'ana sidri tarih rumman. (Il 'Aiyaiysa)

This song reveals the tactical motive in flirtation. The punitive bride tries to urge the prospective groom to address her in an erotic fashion; but when he does, she disdains him, reminding him that the "fruits" of her body

are "ripe." The following song, meanwhile, asserts that despite provocation, the groom must remain constrained:

'Ali, 'Ali -- you must be patient!
ma khalik tawil ilbal!
'Ali, 'Ali -- why not gaze at my bosom --
ma tishuf sadri --
'Ali, 'Ali -- why not recline me on my back?
ma mali dahri?
'Ali, 'Ali -- you must be patient!
ma khalik tawil ilbal!

'Ali, 'Ali -- why not gaze at my hair --
ma tishuf sh'ari
'Ali, 'Ali -- why not recline me on my back?
ma mali dahri?
'Ali, 'Ali -- why not boost my dowry?
ma tizawwid mahri?
'Ali, 'Ali -- you must be patient!
ma khalik tawil ilbal!

'Ali, 'Ali -- why not see my coiffed bangs...
ma tishuf ilgussa...
-- rolled into curls?
marsusa russa?
'Ali, 'Ali -- you must be patient!
ma khalik tawil ilbal! (Bayarat)

In this brief survey of songs sung by women, the celebration of fertility is clearly a primary theme. Whereas in funerary laments, the source of fertility is "broken off" or has "collapsed", in wedding songs and their counterpart--male circumcision songs which celebrate puberty, the same images of ripeness and fecundity occur and are derived from the same agricultural domain.

Via the songs, moreover, attitudes of women and young girls to their sexual roles, in a sense, are bared. The

lyrics express their awareness of their ability to engage in the negotiation of power in marriage through the weapon of sexuality. Secondly the brazen and uninhibited presentation of self"of the young bride to her groom in the wedding encounter displaces the notion that erotic descriptions of the female body are only found in genres sung by men, even though it must be assumed that the audience to these songs would be a mixture of young boys and girls and the songs consequently could fuel the imaginations of both sexes as to their eventual roles.

As this article was only intended to reveal the wealth of attitudes invested in traditional genres connected with rites of passage and sketch out possible realms of interrelationship; perhaps in the future, a more specific study can be undertaken to examine the wider questions posed by these wedding songs, as such a study would undoubtedly lead to a deeper understanding of women's perspectives on gender and power relations in Luxor and other Upper Egyptian rural communities.

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DRIVING A CAR IN EGYPT

TERRY WALZ

Editorial Note: Terry Walz has been the New York director of ARCE since January 1987. He visited the Cairo office over the New Year, deciding to fulfill a life-long dream.

When I was an ARCE Fellow in the early 1970s, living conditions were attenuated because of the Israeli occupation of the Sinai in the aftermath of the 1967 war. Foreigners were prohibited from certain areas of the country, and special permits were needed for young researchers to go to those Upper Egyptian cities not on the beaten track. The beaten track even included such big cities as Asyut, since few tourists ever went there. When the then Minister of Information, Abdel Qader Hatem, graciously gave me permission to stay in Asyut for several weeks in order to carry out research on Asyut's history, I was accompanied throughout my tours about the city by a spokesman from the Ministry as well as an officer from the Security. We became good friends, and I enjoyed their company, but of course their presence was yet another testament to the tenseness of the times. Driving by myself in such circumstances was out of the question.

During a recent visit to Egypt in December/January 1989/90, conditions were vastly different, and a long-time wish dating to my young scholar days -- to drive by car through the countryside from Cairo to Luxor -- became a possibility. Car rental agencies had reestablished themselves in Cairo, and friends told me it was quite simple to lease a smart Egyptian-made Fiat, or a Peugeot. "The important thing," my Egyptian friend familiar with conditions in the States advised, "is to rent a *good* car -- make sure you don't get a lemon." A lemon? Even in the States such a thought sends a chill down the back, and in a foreign country, the last thing you want is a car with problems. I dismissed the thought immediately.

Before leaving New York, and in anticipation of my dream-drive, I obtained an international driving license (which is required if you want to drive in Egypt) and bought as many good maps as I could find -- vaguely remembering how difficult it had been twenty years earlier to purchase decent maps in Cairo -- and equipped myself with Carta (the reputable Israeli company) and Bartholomew (British) maps. As it turned out, both proved utterly outdated and inaccurate, while the "Educational School-Map, 1:950,000" map of Egypt now published by Lehnert and Landrock in Cairo and available at every hotel bookshop is as good as you could want. However, some of the good desert roads remain unmarked.

Although I did not know of it in advance, there is a highly recommended guide to driving in Egypt by Mary Megalli called *On the Road in Egypt*. This is published by the American University in Cairo Press and is available in

many Egyptian bookshops, and it is also found in American bookshops, such as Cody's in Berkeley and the Field Museum Bookshop in Chicago.

The mere mention of "lemons" was not the only fear I entertained before hiring a car. "You must be *crazy*!" a dear Egyptian friend in New York exploded when I told her I was planning to drive to Luxor. "Please don't! Too many of my friends have been killed in road accidents." In Cairo, I chatted with an Egyptian lady at a party two nights before I was scheduled to leave. "I wouldn't drive, if I were you," she advised when I told her what I was planning to do. "But if you insist, don't stop if you hit anything, and never drive at night. It's very dangerous." "Drive in Cairo," another person said. "You must be mad!"

For a day or so I agonizingly weighed alternate means of travel, by train and air. If I flew, I would never see the countryside; if I went by train at night, ditto; if I traveled by train in the daytime, I recalled dirty windows, and I still wouldn't see the countryside. There were no alternatives.

I Rent a Car

Avis, Hertz and Budget Rent-a-Car companies operate in Egypt. I used Budget, which has an office on the Intercontinental near the ARCE office. In January they were offering an excellent deal if you paid in cash in dollars: \$47 per day, unlimited mileage, full insurance, all other costs included (daily rates in pounds were higher; ditto, for credit card purchases). I was promised an air-conditioned Egyptian-made Fiat, virtually brand new, ready at 8:30 am on our day of departure. I was not unduly surprised to end up with a 1982 Peugeot 504, which was delivered to the hotel at 11 am.

Considering the strong odds that whichever car you rent, something will need fixing, it is advisable in retrospect to hire Fiats or Peugeots, because they are the cars best known to Egyptian mechanics -- and not the newer, faster cars whose parts, if they need to be replaced, are in fact irreplaceable.

When I pulled out of the Intercontinental -- after filling in all the forms and checking out my Peugeot for existing dents and parts that didn't work -- the first thing I tried was the horn. People who don't know Egypt may not realize how important leaning on the horn is. It is even more essential than a rear-view mirror. The Peugeot's horn, I discovered, as I began cruising down the Corniche, is not activated by pushing the central portion of the steering wheel. Nor are there any buttons on the dashboard that are marked with a picture of a horn. I drove in horrifying *silence* across the river and through heavy traffic to the "Fostat," ARCE's houseboat, where I had been staying and where my luggage and guest were to be picked up. Once there I desperately telephoned Budget's office at the Intercontinental to find out how to sound the horn (it's on a stick on the righthand side of the wheel, much like the customary window wipers that lie on the lefthand side), and with that important crisis revolved, headed south along the Nile.

The Drive South

Luxor is about 350 miles south of Cairo. It can be reached in a day's hard driving via the desert road to the east, along the Red Sea, and then over the hills to the Nile Valley (Bob Betts, the Cairo ARCE director, had done it in 10 hours). Or via the Valley roads, which can take as many days as you have time to visit the monuments along the way. I had two days, and Asyut, 250 miles from Cairo, seemed the logical place to spend the night.

Dr. Rainer Stadelmann, director of the German Archaeological Institute in Cairo, who has traveled the route many times by car, suggested the best routes were the eastern side of the Valley down to Minya, and then the western road (though heavily traveled and therefore more dangerous) the remaining portion to Asyut. This eastern road, leads south via Maadi, Helwan, El Saf, and past Beni Suef (on the western side of the Nile to Minya). The route is not yet marked on any map; as it goes through the desert, it is faster and safer than the "agricultural" road on the western side of the Nile, which is full of animals and vehicles of amazing condition. Once past El Saf, you are very much in desert scenery, and interest is provided by the changing colors of sandy rocky surfaces, the movement of the sun, and the dramatic shadows cast on the distant hills.

Crossing the river at Minya, where immense construction is underway and striking the passerby as a boomtown, you proceed south to Asyut, whose outlying suburbs have enormously expanded since I was last there fifteen years ago. The population is said to have reached the million mark. Not wishing to drive at night, we made our way to the center of town, to a new hotel called Badr, shortly after the sun had set. The Badr is very modern by Asyut standards -- several classes above the hotels I had stayed in previously -- and can be recommended. The entry-way is dominated by plush red carpeting, crystal chandeliers, and gold-colored brass fixtures, but the rooms are clean, the bedding immaculate, and the bathrooms in excellent working condition. The staff is appreciative of any Arabic you try on them.

(On this subject, it is advisable to know some Arabic if you drive in Upper Egypt. The signs, though in both English and Arabic, are not always explicit, and drivers will need to ask directions to destinations in Arabic from time to time -- especially getting to those pharaonic monuments tucked in villages along the desert edges and away from the river. The knowledge of English outside Cairo is not widespread.)

I was anxious to explore again the old section of Asyut known as "Kom Abbas" or "Alwa" that I had tramped about as a research historian. It lies between the river and the desert, and was the heart of the nineteenth-century city. In those days it was famous for mosques, caravanserais, covered markets, shops, and baths ("the best in Upper Egypt!" the travelogs used to say). Accompanied by one of the hotel staff, we walked through darkened streets with little light from street-lamps, up Mugahidin Street, once a major thoroughfare, past the famous

mosque, and toward one of the great houses of the old quarter that I had visited on numerous occasions. This house had been the seat of the French consular agent of Asyut, one al-Sayyid 'Abd al-Masih al-Jawhari, a man famed for an extensive trade with the Sudan, a then-flourishing commerce. In pitch darkness, we found it, and in chatting with some neighbors I learned that the old lady who had presided over the house with her goats, chickens, and cats passed away ten years ago. Then proceeding back to the hotel, we passed carvers, up late at night working on objets for next day's tourist trade, and grocers selling oranges and sweet tangerines, and were told about the sectarian strife in the city, now half Christian, half Muslim. In the weeks that followed, after I had returned to the States, news of disturbances was featured yet again in the pages of *The New York Times*.

Continuing south next morning, we drove through remarkable scenery, past young men loading the sugar crop on freight cars, swerving to avoid over-sized camel loads and smartly dressed farmers coming into villages atop donkeys. We spotted ancient shadoofs, farmhouses that looked as if they had not changed since pharaonic times, and all the way drank in the intense green of the *bersim* (alfalfa) crop that was reaching its prime. The Nile, blue and brilliant, was almost always at our side. But whereas once the canals were thronged with men and women washing clothes or bathing, they were now empty of human activity. Was the government's campaign against the unsanitary condition of the canals succeeding?

We toured Abydos, the cradle of the pharaohs and one of the most beautifully preserved temples in Egypt, and arrived in Luxor, where we lodged at Chicago House, the Egyptian headquarters of the Oriental Institute of the University of Chicago. The new director, Peter Dorman, and his wife Kathy went out of their way to make us comfortable and welcome, and the lively staff of epigraphers, artists, and photographers eagerly shared its day's work with us.

Flat Tire in Luxor

The second night in Luxor, the Peugeot developed a flat tire. I was driving along the Corniche at the time, and stepped out to inspect the situation. Two Egyptians appeared almost immediately to lend a hand. Quickly, the car was jacked up and the tire changed. But since I was scheduled to leave by the desert road for the Red Sea the following morning, I explained why the punctured tire had to be fixed that evening. "No problem," as they now seem to say in every language, and we drove off in the direction of the railroad station where Luxor's inner tube repairer has his shop.

We found three tires "in line" ahead of us, and as we waited quietly outside the shop, my Samaritan friend Ali told me about his hopes to study hotel management in the States. His English was astonishingly Americanized: it was difficult to believe he had not been to an intensive school that taught American English (he said he learned it

from tourists). Inside the shop, tires were loaded onto un-tubing machines, inner tubes removed, punctures located and glued shut, tubes reinserted back into the tires, and then tires were re-inflated. Never was a car repair shop more busy, more workers more hardworking. The puncture was repaired for £E1.00 (40 cents).

The Road to the Red Sea

Two roads may be followed from Luxor to the Red Sea: one, via Qift to Quseir, the ancient port; the other, via Qena to Safaga, which is a distance of 161 kms/73 miles. I wanted to buy earthen cooking pots (*tagin*) in Qena, the center of pot-making in Egypt, so we took the road to Qena, stopping there before turning east.

This is a very fine road, and from Luxor it takes three and a half hours to reach Hurghada, some 60 kms/28 miles north of Safaga. The road winds through a series of wadis (dry river beds), with dramatic mountains on either side; it is the route of one of the pipelines carrying water from the Nile to Red Sea settlements. This is extraordinary country: stark, desolate, lunar. In fact, there was a sliver of the moon hanging in the sky above the mountains as we drove through this region, as if emphasizing we were on the moon. But the constantly changing colors of the hills soon dispossesses the voyager of that idea.

There is relatively little traffic on this road. The area is inhabited by the Ma'aza bedouin, and the only humans encountered are young shepherd girls minding flocks of goats. Before leaving Luxor, we had stopped to buy some sesame breads, oranges and bananas, cheese and yoghurt, which we consumed at a primitive rest-stop about half way to Safaga. This blasted spot offers tea and snacks, but it is bleak, fly-infested and depressing: travelers would do better to stop anywhere along the desert and picnic.

Coming out of the hills onto the coastal plain, we did not stop in Safaga but continued along the coast north to Hurghada, a resort area. As you near it, numerous hotel complexes for vacationing Egyptians are seen, including the former Club Med, which is now an Egyptian-owned resort (and very good, I've been told). In Hurghada, we stayed at the Sheraton, which is first-class and beautifully located overlooking the sea. It was a luxurious spot to settle in for two days. There are in fact a number of nice, less expensive hotels in the town to recommend.

For those who are interested, there is a guide to this area, *The Red Sea Coasts of Egypt: Sinai and the Mainland*, by Jenny Jobbins (American University in Cairo Press). Ms. Jobbins is especially keen on snorkeling and deep-sea diving.

A Problem with the Starter

Hurghada is several settlements, as if the town had started up in different places at different times since it was founded in the early part of this century. There is the "Old Port" area, where colorfully painted boats in blues, greens, and reds may be seen, and a graceless "Newtown," crouched about a hill further up the coast. Some modern

villas are now being constructed there, with fine views of the sea.

In Luxor, the car had developed a crankiness when the engine was asked to turn over, and, not being familiar with Peugeots, no thought was given to it. But in Hurghada's "Newtown," where I had stopped to survey the coast on the other side of the prominent hill, the car refused to start at all. Hailing a passing car, I explained my predicament, and the driver obligingly got out to help. Another passerby also stopped to volunteer his services. Together we pushed the car down the road, forcing the engine to turn over, and Hamed, my new Samaritan, suggested he accompany me to the most reliable mechanic in town, "the man all the taxi drivers know." His shop was located in Hurghada's "Old Port" area, and at four o'clock, I was again back in a repair shop, asking for help.

"Come back at 6 o'clock," the mechanic, 'Atef 'Ali al-Kahraba'i, told me. "It is not a serious problem. I can fix it for you for £E25" (about \$10). Since he was going past the Sheraton en route home for a postponed siesta, he dropped me off at the hotel. I returned at 6:30, and indeed the car was in running order.

Returning to Cairo Along the Desert Road

We started out early the next morning, in order to get back to Cairo by five-thirty, and drove north to Ras Zafarana, a squalid little settlement 249 kms/113 miles north of Hurghada. Guidebooks will tell you that gasoline stations may be found at convenient locations along these routes, but in fact they are scarce. The one in Ras Zafarana looked like something out of the Ozarks in the Depression days: a dusty old pump in front of a falling down shack, and nobody within the immediate area to help with the pumping. Gasoline is cheap in Egypt, even in obscure towns on the Red Sea: about \$8 for a full tank.

However, the rest-house at Ras Zafarana is below standard, and later I learned it was in fact notoriously so.

I remember being driven in Egypt thirty years ago, and encountering guards at road blocks all along the way. This remains so today, but the guards are very friendly, usually waving Western tourists on. This was also true along the eastern desert roads, which until very recently were heavily fortified against potential Israeli invaders. The only reminders of those days are found in the Red Sea coast guidebook which cautions travelers against wandering along unmarked parts of the coast in case mines are encountered.

Turning west from Ras Zafarana, the road is once again first class (not indicated as such on the maps). It follows the wadis between the Galala ranges and passes the monastery of Saint Anthony, famous for the temptations. The area is dramatically bleak. Here, too, there was almost no traffic. As the Nile Valley is approached, one comes upon army camps, and soldiers will try to flag one down for rides to Beni Suef. We didn't find any bedouin on this section.

At Beni Suef, the eastern Nile River road was re-joined, and we took that north to Cairo, about two hours'

drive. The distance from Ras Zafarana to Cairo is 254 kms/115 miles; from Hurghada it takes six to seven hours to go that distance.

I returned my car to the Intercontinental the next morning. The company reimbursed me £E25 for the repair done to the starter; I didn't bother about the £E1 for the flat tire. The trip had yielded unexpected pleasures, among them that fact that I am no longer afraid of driving in Egypt -- even in Cairo.

DEVELOPMENTS IN GERMANY MAY AFFECT THE FAMED WÖRTERBUCH

We have received the following communication from the Berlin Academy, which will be of interest to many of our members. If you wish to help, please send a letter of support mentioning some of the points cited in the "petition" below.

Akademie der Wissenschaften der DDR
Zentralinstitut für Alte Geschichte und Archäologie
Ägyptisches Wörterbuch -- Prof. Dr. W.-F. Reineke
Unter den Linden 8
Berlin DDR 1086

Berlin, August 16, 1990

Dear Colleagues:

As we reported this summer at the SÄK Conference in Linz, the continuation of the *Wörterbuch der ägyptischen Sprache* Project has been placed into doubt by recent developments. Dr. Riesenhuber and Prof. Terpe have announced that the Academy of Sciences is to be reduced to a learned society, without its attached research institutes. Furthermore, if, as it has been proposed, these research institutes should either be placed on a commercial basis or else become the responsibilities of the individual German states, these acts would break a nearly hundred year-old tradition involving the *Wörterbuch* Project.

We therefore request that you as a colleague in our field as well as a future user of the computer-based second edition write us a letter of support, preferably on the letter-head of your institution and much in the fashion of the at-

tached petition. At the moment we are unable to supply you with a specific addressee, but appeals such as this must often be as ad hoc as possible.

Time is of the essence since the situation here in Berlin changes from day to day.

With our thanks and most friendly greetings,

Yours,

Walter F. Reineke

Petition

We have been informed that the Academy of Sciences of the DDR in the future shall exist only as a learned society without research institutes. As a consequence, the continuation of one of the most important international projects in the field of Egyptology is put in doubt -- the *WB* -- which has been thus far administered by the Berlin Academy.

In 1897, under the aegis of the Academies of Berlin, Göttingen, Leipzig, and Munich, work began on an encyclopedic dictionary of the hieroglyphic documents of Ancient Egypt. Over the course of many decades more than sixty German and foreign specialists collected, analyzed, and catalogued the vocabulary of Egyptian hieroglyphic texts. The dictionary committee of the Berlin Academy coordinated this entire endeavor and was able to create the *Wörterbuch der ägyptischen Sprache* from the resulting text archive of over 2.5 million index cards. The five main volumes were the first to appear in the period from 1926 to 1931; between 1940 and 1963 these were later supplemented by the invaluable citation volumes and finally the German-Egyptian and reverse Egyptian dictionaries.

At present efforts are underway to create a completely reworked and expanded second edition of the *Wörterbuch* using more computer technology. During the initial stages of this future-looking phase of the project came the announcement that the institutional ties and therefore the material basis of the project were to be discontinued by a mere act of the administration.

We strongly urge that every means be taken to insure that this project entailing nearly one century of international scholarly cooperation be reconfirmed as a responsibility of the Berlin Academy. Ownership of this rich archive material by the Academy is an obligation to the international community.

**SPEAKERS AT THE
ANNUAL MEETING OF THE
AMERICAN RESEARCH CENTER
IN EGYPT**

Berkeley, April 28-30, 1990

Barbara Adams (Petrie Museum of Archaeology, University College London), "A Fragment from the Cairo Statue of Khasekhemwy"

Neville Agnew (Scientific Research Program, Getty Conservation Institute), "The Deterioration of the Sphinx"

Dorothea Arnold (Metropolitan Museum of Art, New York), "Recent Excavations of the Metropolitan Museum at el-Lisht"

Susan Auth (Newark Museum), "An Incense Burner in the Form of a Comic Actor"

Kathryn Bard (Boston University), "The 1989 Survey for Predynastic Sites in the Hu-Semaneh Region"

Lanny Bell (Oriental Institute), "Mysteries of Luxor Temple"

Martha Bell (University of Pennsylvania), "The Gold Collar from KV 55"

Martin Bernal (Cornell University), "*Black Athena* and Egypt"

Robert S. Bianchi (The Brooklyn Museum), "A Look at Late Period Architecture and Sculpture from Egypt and Greece"

Edward Bleiberg (Memphis State University), "Inw during the Middle Kingdom"

Bob Brier (C.W. Post College), "*Napoleon's Book of Fate*"

Edwin C. Brock (Canadian Institute in Egypt), "The Sarcophagi from the Royal Tomb at el-Amarna"

Edward Brovarski (Museum of Fine Arts, Boston), "The Tomb of Djheutynakht VI at Bersheh (No. 1) and the Boston-Philadelphia Expedition"

Betsy M. Bryan (Johns Hopkins University), "An Interpretation of Soleb Temple"

Stanley Burstein (California State University, Los Angeles), "Egypt's Place in Greece"

-----, "An Unknown Prophecy Text in the Fragments of Manetho"

Lorelei Corcoran (Oriental Institute), "Fooling Mother Nature: fidelity and manipulation in ancient Egyptian 'daily life' scenes"

Ralph M. Coury (Randolph Macon College), "Taha Husayn and Zionism"

John Charles Deaton (Richmond, VA), "The Pyramid Machines of Herodotus"

Peter Dorman (Oriental Institute), "The Epigraphic Survey, 1989-90: A Preliminary Report"

Peter Der Manuelian (Museum of Fine Arts, Boston), "Living in the Past: Archaism in the Egyptian 26th Dynasty"

Fadwa El Guindi (El Nil Research) and **Alix Wilkinson** (Washington, DC), "Contemporary Ritual, Ancient Symbols"

Jonathan Elias (University of Chicago), "The Name Osiris as a Chronological Marker"

James Evans, "The Second Venus Cycle at Amarna"

Richard Fazzini (The Brooklyn Museum), "The 1990 Season of the Brooklyn Museum Expedition to the Precinct of the Goddess Mut at South Karnak"

Rita Freed (Museum of Fine Arts, Boston), "Tomb Decoration at Bersheh"

Renee F. Friedman (University of California, Berkeley), "Fish-bearing Scenes of the Old Kingdom"

Patrick D. Gaffney (University of Notre Dame), "Broadcasting the Sacred and the Profane: Inspiration and Social Commentary on the Egyptian Radio"

Ogden Goelet (New York University), "The Egyptian Vocabulary Project: Methods and Aims"

Orly Goldwasser (Hebrew University), "Between Icon and Metaphor: a psycholinguistic perspective on the invention of the alphabet"

Andrew Gordon (University of California at Davis), "Origins of Ancient Egyptian Medicine: Egyptological evidence"

Sheldon Lee Gosline (Indiana University), "A Study of Theophranic Pendants from Tell el-Maskhuta"

Lynda Green (University of Toronto), "Several Reliefs of the Amarna Period in the Royal Ontario Museum, Toronto"

Kathy Hansen (Shasta College Museum and Research Center), "Collection in Ancient Egyptian Driving Horses"

W. Benson Harer Jr. (Imhotep Society), "The Holy Bible, Illustrated by David Roberts"

James A. Harrell (University of Toledo), "The Papyrus Map of the Gold Mines and Bekhen-stone Quarries (T.P. 1879, 1899 and 1969): a reevaluation and new findings"

Joyce Haynes (Museum of Fine Arts, Boston), "A Unique Open-work Cartonnage Coffin Panel"

Lisa Heidorn (University of Chicago), "The Southern Frontier: Lower Nubia During the Mid Seventh to Mid Fifth Centuries BC"

James K. Hoffmeier (Wheaton College), "The History and Religious Significance of the Vaulted Coffin Lid"

Susan Hollis (Scripps College), "Neith as the Black Athena"

-----, "Isis Until the End of the Old Kingdom"

Eric Hooglund (University of California at Berkeley), "Social Origins of Islamist Movements in Iran and Egypt"

Laila R. Kamel (Columbia University), "Sharmoukh: An Egyptian Experiment in Integrated Grassroots Development"

Sabiha Khemir (School of Oriental and African Studies, University of London), "Conceptualization of Fatimid Imagery"

Arielle P. Kozloff (Cleveland Museum of Art), "Nut and Geb: A Spooning Couple"

Peter Lacovara (Museum of Fine Arts, Boston), "The Mycerinus Valley Temple Revisited"

Fred M. Lawson (Mills College), "Thinking About the Political Economy of Contemporary Egypt"

Gary Lease (University of California at Santa Cruz), "Faw Gibli (formerly Nag Hammadi) Excavations, 1989: the Sixth Season"

Antonio Loprieno (University of California at Los Angeles), "The Evidence of the First Linguistic Contacts Between Egypt and Greece"

Teresa R. Moore (University of California at Berkeley), "Beautiful Child of Amun: XVIIIth Dynasty Evidence for the Veneration of Amenhotep I"

Michael Morony (University of California at Los Angeles), "Periodization of the Agrarian History of Early Islamic Egypt"

Malcolm Mosher (University of California at Berkeley), "Book of the Dead Vignettes in the Late Period: different traditions and chronological significance"

Fauzi M. Najjar (Michigan State University), "The Application of Islamic Shari'a in Egypt"

Bill Needle (Southeast Missouri State University), "Update on James Teackle Dennis, Unsung American Egyptologist"

David O'Connor (University of Pennsylvania), "The American Discovery of Ancient Egypt"

-----, "The Bronze Age Evidence: Egypt and Greece"

Patricia Paice (University of Toronto), "The Wadi Tumilat and the Persian Empire"

Birger A. Pearson (University of California at Santa Barbara), "The Acts of Mark and the Topography of Ancient Alexandria"

Jacke Phillips (University of Toronto), "The Minoization of Aegyptiaca"

Patricia Podzorski (University of California at Berkeley)

"An Examination of the Effects of Cooling Rate on Strength in Red Granite"

Frank Preusser (Getty Conservation Institute), "Egypt's Cultural Heritage: Major Conservation Needs"

Ernest W. Randa (University of Utah), "The Bay'a and Loyalty in Tulinid Egypt"

Charles Raye, "The Consecration of the Old Kingdom Pyramid Complex"

Carol Redmount (American Center of Oriental Research, Jordan), "The Problem of the Eighth Lower Egyptian Nome"

Janet Richards (University of Pennsylvania), "Socioeconomic Aspects of Middle Kingdom Cemeteries"

Linda M. Ricketts (University of North Dakota), "A Dual Queenship in the Reign of Berenice IV"

Robert K. Ritner (Oriental Institute), "The Last Meshwesh Chieftain"

Gay Robins (Emory University), "Beyond the Pyramids: Egyptian Regional Art from the Museo Egizio, Turin" (brief announcement)

-----, "Composition and the Artist's Squared Grid"

Catharine Roehrig (Metropolitan Museum of Art, New York), "The Family of the Mayor of Thebes Senefer"

James F. Romano (The Brooklyn Museum), "A Royal Mother and Child of the Late Middle Kingdom in The Brooklyn Museum"

Ann Macy Roth (University of California at Berkeley), "A Cluster of Mastabas of Palace Retainers at Giza: a preliminary report"

Edna R. Russmann (The Brooklyn Museum), "A Second Style in Late Old Kingdom Sculpture"

John Rutherford (Rutherford and Chekene), "A Proposal for Clearance and Conservation of the Tomb of Ramesses II (KV7)"

Donald P. Ryan (Pacific Lutheran University), "The Pacific Lutheran University Valley of the Kings Project: The 1989 Season"

George T. Scanlon (American University in Cairo), "The Other Lead Glazed Ware: Proto-Coptic or Early Islamic?"

Calvin W. Schwabe (University of California at Davis), "Origins of Ancient Egyptian Medicine: Ethno-archaeological and biological aspects"

Gerry D. Scott III (Susquehanna University), "The Ancient Egyptian Cross-legged Scribe Statue - Part II"

David Silverman (University of Pennsylvania), "Epigraphic Work in the Tomb of Nehri II at el-Bersheh: 1990 Season of the Museum of Fine Arts, Boston and the University Museum of the University of Pennsylvania to Bersheh"

Mark Sponenburgh (Oregon State University), "Stylistic Influence in the Sculpture of Mahmoud Moukhtar"

Emily Teeter (University of Washington), "Maat in the Ramesside Age"

Vincent Arie Tobin (St. Mary's University), "Mythic Traditions in the Pyramid Texts"

Rockwell Townsend, "An Archaic Figure in the Coffin Texts"

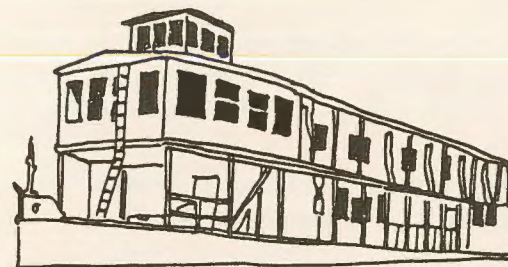
Jonathan Van Lepp, "Predynastic Origins of Hathor"

Charles Van Siclen III (San Antonio), "Epigraphic Work in the Edifice of Amenhotep II at Karnak (1989)"

R. A. Wells (University of California at Berkeley), "The Hwt-itn First Court Shrine at Akhet-Aten: an architectural restoration"

Richard Wilkinson (University of Arizona), "Iconographic Conventions in Egyptian Representations of the Bow"

Bruce Williams (Oriental Institute), "Problems of Interpreting Towns and their Role in Early Egypt"



THE NEWS FROM CAIRO

The Spring season was interrupted, as it has been for the past four years, by the month of Ramadan. Still, expeditions contrived to schedule their work before and after. In late February the Boston Museum of Fine Arts and the University Museum in Philadelphia under the joint direction of **Rita Freed**, **Ed Brovanski**, and **David Silverman**, arrived to re-activate the El-Bersheh tomb dig which had lain dormant since 1915. After herculean efforts on everyone's part to clear several crates of equipment from airport customs, the team took up residence in the smart Semiramis Hotel in Mallawi from which they commuted daily by ferry across the Nile and up the steep incline to their site. I had the opportunity to visit them toward the end of their stay in mid March and had to agree that the view after the climb was well worth the effort. The weather was perfect (apart from one day of unheard of downpours) and from the dusty site all of Middle Egypt, it seemed, spread out before one's feet.

After leaving the intrepid archaeologists to their tombs I continued south to Luxor for my annual visit to Chicago House, my first since **Peter Dorman** assumed command. Most of the fund-raising tours had come and gone and members of the Epigraphic Survey were already getting ready to return home, so a very pleasant and relaxed weekend was spent among old friends and around the Hilton pool. The trip not only gave me the chance to visit the work of two ARCE affiliated activities but also to give our new Fiat-128, bought courtesy of **Bruce Ludwig** and **Don Kunz**, its real first run-in outside the confines of Cairo traffic. It performed admirably and ticked along at 100-120 km per hour without a hitch. After my experience with the old ARCE runabout it was a real comfort to cruise along without one's peace of mind being constantly niggled by the thought of what was going to break or fall off next!

Despite a decidedly cool research climate which developed during the Winter season for reasons still unknown to us, ARCE fellows continued their work for the most part unaffected by this chilling wind from the Security office at the Ministry of Education. Two new fellows, recently arrived, **Dr. Gerhard Böwering** of Yale and **Dr. Kirk Beattie** of Simmons College, received their permissions and residence visas without any problem, and **Dr. Böwering** succeeded, after several unsuccessful attempts, in finally gaining access to the manuscripts he wanted to study at Dar al-Kutub. Seminars were held in March and

May, three in each, which have given us insights into the work and research of fellows **Khalid Asfour**, **Cathy Mariscotti**, **Patricia Bochi**, **Martina Rieker**, **Karim Sadr** and **Gerhard Böwering** on such diverse topics as "Political Diversity among Egyptian Women Journalists, 1925-1939," "Past and Present Cultures of the Northern Atbai, Southeast Egypt," and "Agricultural Scenes in the Private Tombs of the 18th Dynasty."

On my return from the annual meeting in Berkeley, Ramadan was over and new expeditions were arriving, first from the University of Michigan to resume work at Coptos, and later at the end of the month, **Ann Roth** for the Boston Museum's on-going Giza Mastaba project, and **Steve Sidebotham**'s University of Delaware Red Sea expedition for ten weeks of work at Abu Sha'ar. The highlight of the Spring social season was a lovely dinner given for friends of ARCE by Ambassador and Mrs. Frank Wisner at their Residence in Zamalek on May 28th to fete **Edna Russmann** and **Joan Winter**, who presented copies of Egyptian Sculpture to **Dr. Sayed Tawfik** and other Egyptian dignitaries present following a particularly intriguing and well-prepared lecture with slides by **Ann**. Dinner followed in the Residence garden and everyone remarked how much they enjoyed the evening. ARCE owes Ambassador and Mrs. Wisner a very big debt of gratitude for allowing us to recognize our Egyptian colleagues and friends in so pleasant a way.

Robert Brenton Betts

ARCHAEOLOGY CLUB ACTIVITIES

The series of Archaeology Club lectures continued although there were no speakers for the month of March. On April 9, **Dr. Anthony Leahy** of Birmingham University (UK) gave a talk on "Ancient Egyptian Statuary after Ramesses the Great"-- another look at the Late Period sculpture and the influences which reinvigorated Egyptian art in the first millennium.

On May 23, **Dr. Ann Macy Roth** of the Boston Museum of Fine Arts gave a presentation on "Recording the Tombs of Giza." She gave this talk, most impressively, supported by a pair of crutches (of which we are glad to report she no longer has need): Here she detailed a new type of topographical study of a small group of mastaba tombs at Giza -- entrances changing from east to north, for example -- and a spatial analysis of the growth of this part of the cemetery. She is at the moment continuing with this work on the Giza Plateau.

On June 5, **Dr. Ted Brock** of the Canadian Institute of Egypt gave a similarly detailed talk entitled "The Wild Geese of Meidum" in which he re-evaluated the tomb architecture and reliefs in the tomb of Itet and Nefermaat at Meidum. Petrie's plans have been redrawn, and a row of painted feet, still in situ at Meidum have been added to the reconstruction of the scene of bird-netting and ploughing from which the famous "Meidum Geese" came.

The main winter course "The Culture of Ancient Egypt" ended with a very successful trip to Bubastis and Tanis on March 16 with nearly 40 participants. As an extension to this popular course, **Dr. Jocelyn Gohary** offered a series of 3 visits to selected sections of the Egyptian Museum. These guided tours to lesser known rooms in the Museum gave participants an appreciation of the treasures to be found away from the main tourist attractions.

The ARCE trip to Jordan and Syria was an unqualified success. Thanks to the American Center of Oriental Research in Amman (ACOR) and particularly to **Sally de Vries**, a group of 23 led by **Michael Jones** and **William Lyster** stayed two days in Amman (at ACOR) to visit sites nearby (Um er-Rases, Madaba, Mt. Nebo, Herash), successfully negotiated the Syrian visa, and spent six days touring Syria: Damascus, Krak des Chevaliers, Latakia, Ras Shamra (Ugarit), St. Simeon's Church, Aleppo, Tell Mardikh (Ebla), Palmyra, and Bosra. The last visit before boarding the plane was, prosaically, to Safeway in Amman to indulge in imported groceries not available in Cairo! The trip was enhanced by the profusion of wild flowers everywhere. We look forward to a fuller account from one of the participants.

Angela Milward Jones



Snapshots from the Cairo Office: Amira Khattab at her desk at the front door.



Albert Abdel Ahad, ARCE's business manager in Cairo, at his desk.

Photos: Thanks to Laila Kamel



THE NEWS FROM NEW YORK

New Officers and Board Members for 1990-91

At the Annual Meeting, held this year in Berkeley, Dr. Afaf Lutfi al-Sayyid Marsot, was elected to a three-year term as president, succeeding David O'Connor who as emeritus president continues for a year on the Board of Governors. Janet Johnson of the Oriental Institute, University of Chicago, was elected to the Executive Committee as vice president. Lewis Staples was re-elected treasurer, member of the Executive Committee and an At-Large Governor, along with Charles Smith, professor of history at San Diego State University. Also joining the Executive Committee is Richard Fazzini, chairman of the Department of Egyptian, Classical and Ancient Middle Eastern Art, The Brooklyn Museum. Other members of the Executive Committee, who were not up for election this year, are W. Benson Harer Jr., Cathleen Keller and John L. Foster, editor of the *Journal*.

Newly elected as Members-at-Large Governors are Bruce Ludwig of TCW Realty Advisors, Los Angeles; Gerald L. Vincent of Stamford (who also serves on the Investment Committee); and Rita Freed, curator of Egyptian and Ancient Near Eastern Art, the Museum of Fine Arts, Boston.

Five Governors were appointed for a year's term by the President: they are Edna R. Russmann, research associate at The Brooklyn Museum; Mrs. Joan Brown Winter of San Antonio; Mrs. Norma Mills of Chattanooga; Dr. Robert Wenke of the Department of Anthropology, University of Washington; and Dr. Hind Sadek, an associate of the Climate Institute, Washington, DC.

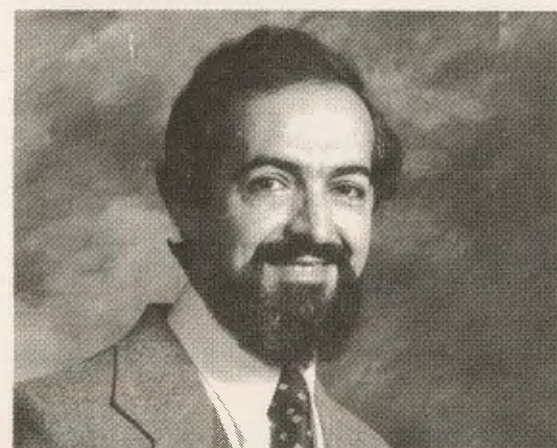
In addition, Dr. Marsot introduced new representatives of Research Supporting Members of ARCE: Dr. Dorothea Arnold, representing the Metropolitan Museum of Art; Dr. Edward Bleiberg, of the Institute of Egyptian Art and Archaeology, Memphis State University; and Dr. Frank Preusser of the Getty Conservation Institute.

She also took this opportunity to thank retiring Board and Executive Committee member Dr. Carl Petry for his solid and informed work on behalf of ARCE over the last three years.

New Director in Cairo

Robert B. Betts, who has been ARCE director in Cairo since August 1986, retired at the end of August, and the Executive Committee announced the appointment of Dr. Iliya Harik, professor of political science and of Near Eastern languages and literatures at Indiana University, as his replacement.

Iliya Harik, an authority on political culture and development in the Middle East, with specific reference to Egypt, was born in Lebanon in 1934, and studied at the American University in Beirut, the University College London, and the University of Chicago, where he received his doctorate in 1964. He has spent most of his professional career at Indiana University, but has also taught at the the American University in Beirut and Cornell University. He was director of the Center for Middle Eastern Studies at Indiana University, 1980-1983.



Iliya has published numerous books and articles, including *Distribution of Land, Employment and Income in Rural Egypt* (1979) and *Local Politics and Development in the Middle East* (of which he was co-author and co-editor). Several of his works have been published in Arabic, which is his mother tongue, and in French and Italian as well as in English.

Dr. Harik was a Fellow of ARCE during 1966-67 and was attached to the Center on a Fulbright during 1987-88. Thus he knows ARCE well and is especially acquainted with the fellowship program. In Cairo, he may be expected to interact effectively with the Egyptian intellectual and academic community, which includes numerous friends and acquaintances.

His wife, Elsa, is a writer of children's and young adult books. The Hariks have three children.

Iliya took up his duties in Cairo in mid August. His appointment is for two years.

Consortium News

Memphis State University has upgraded its membership in the ARCE consortium from Institutional to Research Supporting Membership. Edward Bleiberg, acting director of the Institute of Egyptian Art and Archaeology at Memphis State University, has become the representative of MSU on the ARCE Board of Governors.

The 1990 Symposium: Akhenaten: Hero or Heretic?

For those of you who plan ahead, the second annual symposium on Egyptology at New York University will be held 1 December 1990. The subject this year is: "Akhenaten: Hero or Heretic." The speakers include James Allen, Donald Redford, Erik Hornung, Jan Assmann, and James Romano. The moderator is William Kelly Simpson.

Jim Allen, assistant curator at the Metropolitan Museum of Art, has agreed to take symposium registrants on a tour of the Amarna Collection, at 6:30 pm on November 30. For those wishing to have more information and details of the discount available to ARCE members, please apply to the New York office for the special forms that are needed.

The 42nd Annual Meeting

The University of California at Berkeley was the host of the 1990 annual meeting of ARCE., April 28-30, and local arrangements were in the hands of Dr. C. Keller, ably assisted by Dr. Ann Macy Roth. As it turned out, an extraordinary number of people helped -- faculty, administrators, staff members and students from several of the university departments and entities. Among them: the Department of Near East Studies, the Lowie Museum of Anthropology, the University Art Museum, the Pacific Film Archive, the Program in Ancient History and Mediterranean Archaeology, the Middle East Center, the Graduate Division -- well, the list goes on and on -- and the pay-off for ARCE was obvious.

The list of participants and papers are given elsewhere in this *Newsletter*. Here we might signal the special hospitality that was meted out at the University, first by the University Art Museum on Friday evening, following the Plenary Lecture, then by the Lowie Museum of Anthropology on Saturday. Elsewhere, the Department of Near East Studies welcomed visitors on the day of registration.

A special highlight of the meeting was a talk and reception at the Egyptian consulate in San Francisco. The talk was provided by David O'Connor, outgoing president of ARCE, who lectured on the "American Discovery of Ancient Egypt," a theme currently being developed by ARCE, tracing early nineteenth-century interest and attempts to collect and preserve Egyptian antiquities to present-day efforts by major museums and universities in the U.S.

Dr. O'Connor was introduced by Ambassador Nabil El Orabi, Egyptian consul in San Francisco, who expressed his long admiration for the archaeological work of Americans in his country. He also expressed his sadness at the passing of Dr. Michael Hoffman, who died two days earlier, and applauded his special efforts to make people aware of Egypt's ancient history.

Afterward the hundred or so guests were invited to partake of wonderful Egyptian foods, this being the occasion of the Eid al-Sughayer, the Lesser Feast, marking the end of Ramadan. ARCE members were fortunate to be

able to share this special evening with Ambassador and Mrs. El Orabi and the Egyptian community of the Bay area.

The 1991 Third Annual ARCE Tour

The third annual ARCE tour will be led by Emily Teeter, the new assistant curator of the Oriental Institute Museum, Chicago, and will leave New York on February 3, 1991 for eighteen days. A wonderful tour has been worked out by Ms. Teeter, a lively, outgoing and experienced guide, who is not only a member of ARCE but also a student of Egyptology, being in the last stages of receiving her degree from the Oriental Institute, and Archaeological Tours, the firm handling the ground arrangements. The tour will include stops at ongoing excavations at Abydos, Mut, and Karnak, and ARCE fellows are scheduled to talk on their specializations and research in Egypt in Cairo and even Aswan.

If you would like to know more about the tour, call the New York office and ask for a brochure (212) 998-8890, or phone Archaeological Tours, (212) 986-3054.

On the Development Front

ARCE has appointed Sheila Crespi as the first Development Program Officer who will be working in conjunction with the office in New York. Sheila comes to ARCE from an extensive background in international cultural exchange, including six years at the Indo-U.S. Subcommission on Education and Culture. She is particularly interested in the idea of cultural exchange as a means of bringing countries and their people closer together. A native of New York, Sheila has been an exchange student in the Soviet Union where she indulged her passion in Russian literature and rock and roll.

Funding for Fellowships

The United States Information Agency renewed its grant of ARCE but at a greatly reduced level. If you read *Newsletter* No. 148, you will know this was not unexpected. It means that far fewer predoctoral fellowships are available for the 1990-91 year -- at a time when the number of applications for these fellowships was up.

On the other hand, the National Endowment for the Humanities has awarded ARCE a grant for 1991-92 fellowships at a stipend higher than before, up to \$30,000 for senior scholars working in Egypt for a minimum stay of 6 months and a maximum stay of twelve. The increase stipends are being given in order to encourage senior scholars to apply for ARCE Fellowships.

The Kress Foundation has renewed funding of its Predoctoral Fellowship in Egyptian Art and Architecture for 1991-92, also at an increased level. This will enable fellows to stay for a longer period in Egypt. The fellowships are open to students of ancient Egyptian and Egyptian Islamic art and architecture.

The Ford Foundation has expressed a willingness to renew its funding of five fellowships for Egyptian graduate

students enrolled in U.S. and Canadian universities who are working on research relating to development and need to conduct research in Egypt. These grants are for up to a year of research time.

Conservator Trainee at the Metropolitan Museum of Art, New York

In January, Mr. Gamal Mahgoub, a member of the Conservation and Records Department of the Egyptian Antiquities Organization in Cairo started a three and a half month training and research program in New York, the recipient of the first ARCE Conservator or Curator Trainee



Gamal Mahgoub, the ARCE conservator trainee, who spent three months earlier this year working at the Metropolitan Museum of Art, New York.

Fellowship, funded by the United States Information Agency. The pilot program was conceived by ARCE in cooperation with the Department of Egyptian Art and the Department of Object Conservation at the Metropolitan Museum of Art and with the Conservation Center of the Institute of Fine Arts, New York University. Particular thanks go to Dorothea Arnold, associate curator and administrator protem at the Metropolitan Museum's Department of Egyptian Art, and to Norbert Baer, Hagop Kevorkian Professor of Conservation at the Institute of Fine Arts, who together arranged for a program of work for Mr. Mahgoub during his stay in New York.

And he was able to accomplish a great deal of research on the effects of environment on the Sphinx and the Medinet Habu temple, the subject of his doctoral dissertation at Ains Shams University. He also followed courses at the Institute, including Dr. Baer's course on "Environmental Effects on Cultural Properties," and Professor B. V. Bothmer's course, "Introduction to Egyptian Art." In addition, he was able to take photomicrographs and photos under a polarizing microscope of a number of samples of stones of those monuments.

Mr. Mahgoub proved a personable and genial guest, and, incidentally, a fine cook of Egyptian food. Given access to the kitchen in the apartment in which he was lodged, he produced a very tasty kofta, a superb moulukhiya sauce, and a surprising "amariddeen" -- this latter on the occasion of breaking the fast during the month of Ramadan which, this year, occurred in March/April. It is no wonder that Mrs. Edith Greenberg of Brooklyn Heights, his host while in New York, was sad to see Gamal leave.

The USIA has informed ARCE that it is funding this innovative training program for another year, and we hope to sponsor a new conservator fellow at one of the other consortium members of ARCE.

Fellowships and Grants

American Research Center in Egypt announces fellowships for 1991-92. This year there is four fellowships from the United States Information Agency, one for a pre-doctoral scholar in Egyptian Art and Architecture (funded by the Samuel H. Kress Foundation), and three fellowships available for senior scholars (scholars with doctorates) from the National Endowment for the Humanities, with increased stipends. In addition, five scholarships are available to Egyptian Graduate students in development studies wishing to carry out research in Egypt on doctoral dissertations (funded by a grant from the Ford Foundation). Write for further details and for fellowship applications to: ARCE, New York University, 50 Washington Square South, New York, NY 10012 (212) 998-8890. Deadline for application and references: November 30, 1990. (Note: there are no filing fees this year.)

The Getty Grant Program announced in April their 1990 J. Paul Getty Postdoctoral Fellowships in the History of Art and the Humanities, and the 1990 Senior Research Grants. Among those given fellowships was Eleni Vassiliki for "Ptolemaic Iconography at Thebes, Edfu, and Philae." Among Senior Research Grantees: Jonathan Bloom and Sheila Blair, "Islamic Art and Architecture, 1250-1800."

Applications deadline for the 1991-92 academic year is November 9, 1990.

New York Lecture Series

The spring series concluded with a lecture by Richard Fazzini, chairman of the Department of Egyptian, Classical and Ancient Middle East Art at the Brooklyn Museum on the excavations at The Temple of the Goddess Mut at Karnak. Kathryn Bard also talked on the origins of early civilization in Egypt (co-hosted with the Archaeological Institute of America/New York chapter).



One of the highlights of the New York Lecture Series 1989-90 was Dr. Bob Bianchi's talk on the Alexandria Library. Here is Dr. Bob at the reception following the talk, flanked by Dr. Abdel Aziz Hammuda, the new Director of the Egyptian Education and Cultural Bureau, Washington, DC, who introduced him, and Board Member Dr. Mona Mikhail of New York University, who introduced Dr. Hammuda, an old friend.

DEVELOPMENT NEWS

The American Research Center in Egypt is poised to enter a new era. At ARCE's annual conference in April 1990, held at the University of California at Berkeley, the Board of Governors inaugurated a major development campaign with several goals -- to expand public programs in the United States and Egypt, increase fellowship opportunities for scholars, foster collaborations between American and Egyptian institutions, and purchase a new building in Cairo to provide enhanced facilities and services for ARCE's consortium, scholars and members.

At the conference, Norma and Olan Mills, of Chattanooga, Tennessee, made a major contribution to ARCE that has enabled the Center to hire a development officer for its New York office to work on the development campaign.

Norma Mills has been a member of ARCE's Board of Governors since 1988, but her fascination with Egypt has much deeper roots. Norma remembers reading about the Pyramids and the Sphinx as a child and longing to visit these wonders in person. Her dream became a reality ten years ago, when she and Olan made their first trip to Egypt. They cruised the Red Sea and visited Cairo, where Norma fell in love with the vibrancy of the city -- where "all of your senses are totally bombarded." Norma, who is especially fond of pharaonic art, was thrilled to view the treasures of Tutankhamen and the many other masterpieces of Egyptian art found in the Egyptian Museum in Cairo.

When Norma returned to Egypt three years ago, her itinerary included a visit to the excavation site at Hierakonpolis -- a treat for any enthusiast of Egypt but particularly for Norma, whose son, Jay, has been involved in the expedition for several years. Though Norma doesn't take credit for Jay's interest in Egypt, we can't help but think how gratifying it must be for mother and son to share the same fascination.

DID YOU KNOW THAT...

Many companies have employee matching programs for contributions to charitable organizations? ARCE is a nonprofit 501(c)(3) organization, and your contributions to ARCE may qualify for matching funds. Check with your employer to find out if your company has a matching program and how it works. ARCE will be happy to provide the documentation needed to qualify for matching funds. Contact Sheila Crespi at ARCE's office, New York University, 50 Washington Square South, New York, NY 10012; telephone (212) 627-0409.



LOTUS CLUB 1991

The American Research Center in Egypt is pleased to announce the formation of the Lotus Club for 1991. Your tax-deductible contribution of \$100 or more above regular annual dues (\$40) earns you membership in the Lotus Club. All contributions to the Lotus Club go toward ARCE's endowment fund to help expand programs in Egypt and the United States and foster cultural understanding between our countries. Members are entitled to wear the lovely Lotus Club pin, pictured above, as a symbol of their commitment to these goals. Charter members of the Lotus Club include:

Ms. Sheila Crespi
Dr. Richard A. Fazzini
Dr. and Mrs. William R. Goodman, Jr.
Ms. Norma Kershaw
Dr. Afaf Lutfi al-Sayyid Marsot
Dr. Mona N. Mikhail
Dr. and Mrs. F.W. Niedenfuhr
Dr. David O'Connor
Dr. Hind Sadek
Mr. Lewis F. Staples
Mr. Gerald L. Vincent

Send your check for \$100 or more and let us know that you are enrolling in the Lotus Club for 1991. Make your check payable to ARCE and send it to ARCE's office at New York University, 50 Washington Square South, New York, NY 10012. Please be sure to include your name, address and telephone number with your check.

LOTUS CLUB CHALLENGE GRANTS

The first 100 Lotus Club Members for 1991 will help us match two special challenge grants of \$1,000 each pledged by Dr. Afaf Lutfi al-Sayyid Marsot and Ms. Norma Kershaw. Join now and help us meet the challenge.

People in the News

The London *Times* noted the passing of Dr. Rosalind Moss on 22 April 1990 at the age of 99. She was the editor of the *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings* (commonly called "Porter Moss"), one of the indispensable works of reference of the study of Egyptology. As the obituary notice in the *Times* pointed out, no such research tool is available to Roman and Greek scholars, permitting them to consult a single volume on a particular place and to have ready at hand details of all the important Egyptian buildings or monuments in the area, together with the published and sometimes unpublished literature on the subject and where to locate it. "Her *Bibliography* forms a kind of super Blue Guide for the learned traveller," the anonymous writer in the *Times* commented.

"She did this, travelling herself to the relevant sites and small museums in sometimes very obscure places and with the publication of Egyptian texts being spread over innumerable books and academic periodicals, all out of the private wealth she inherited in a age with a different attitude to learning.

"Rosalind Moss regarded it as a matter of conscience to justify her financial independence. The production of the *Bibliography* provided an ideal objective for someone who also possessed the linguistic knowledge, the disciplined mind and the unwavering application.

"She was not only admired universally for her work but also for her readiness to place her knowledge at the disposal of others. She had an agreeable personality and was excellent company."

Gerry D. Scott III has been appointed the new Curator of Ancient Western Art at the San Antonio Museum of Art, succeeding Carlos Picon, who moved to the Metropolitan Museum of Art to become the Curator in Charge of the Department of Greek and Roman Art. Gerry, until this appointment was Director of Corporate and Foundation Relations at Susquehanna University, started in mid August. Previously he was Assistant Director for Special Projects at Yale's Peabody Museum and Curatorial Associate in the Division of Anthropology and Research Associate in the Department of Ancient Art at Yale University Art Gallery. His responsibility included assisting with the current installation of the new Ewing Halsell Wing for Ancient Art, which will be formally opened in November.

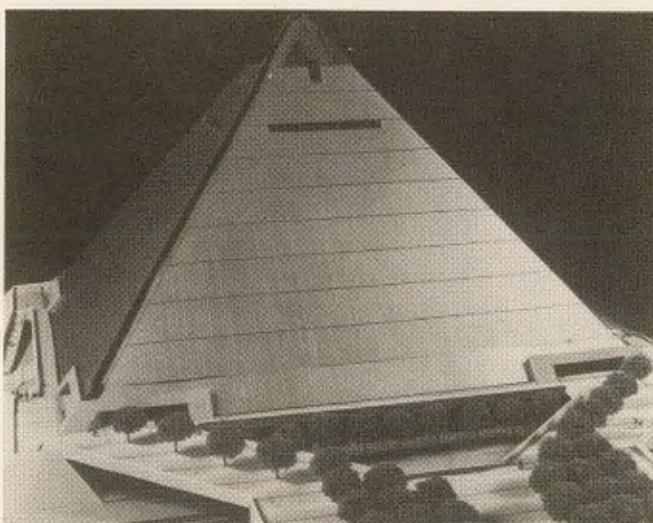
James Allen has been appointed Assistant Curator in the Department of Egyptian Art at the Metropolitan Museum of Art, New York. He took up his appointment there July 1.

At Memphis State University Lorelei Corcoran has been appointed to teach at the Institute of Egyptian Art and Archaeology. She has just completed her doctorate at the Oriental Institute, University of Chicago.

The Getty Conservation Institute's Frank Preusser received a fair amount of publicity in the spring (for example, in the London *Times* May 15) with the installation on top of the Sphinx of a computerized weather station.

The station, weighing 200 lbs and resembling a praying mantis, will remain on top of the Sphinx for a year. It will transmit data on rainfall, wind direction and speed, relative humidity, pollutants, temperature, and the effect of water and salt on the limestone layers of the statue. Preusser explained to the press that while the monument was the most famous of all ancient monuments, the most scrutinized and documented, "there has never been a coordinated effort to methodically quantify and examine ...[detrimental] factors affecting it."

The Memphis Convention and Visitor's Bureau sent word recently of the opening in May 1991 of "The Great



American Pyramid." This 32-story, 321 ft. high pyramid-shaped arena has been designed to serve as an athletic and entertainment complex and will include an "ongoing exhibit of Egyptian artifacts" and "the ultimate jukebox," containing every No. One song ever recorded, plus disco footage for each song. It is rising along the banks of the Mississippi, in case anyone had any doubt it could be built anywhere else in Memphis. The Great Pyramid of Giza originally stood 531 ft. high.

On the Ecological Front

The constant noise and din of Cairo was the subject of an article in the *New York Times* in March. According to the *Times* correspondent, an Egyptian government-sponsored report said 62 percent of Cairo's 14 million people use pills or other sedatives to get to sleep. A third of these suffer from hypertension caused by noise pollution in certain parts of Cairo which is 10 percent higher than recommended by international health and safety regulations! Campaigns to persuade Cairenes to reduce the levels of noise have not succeeded -- yet.

Meanwhile, the growth of tourism is proceeding at such a pace that alarms are being sounded. A billboard on a road six miles from Sinai's St. Catherine's Monastery promises, "At this site will be 500 villas, a tourist village with 250 rooms, two hotels with 400 rooms, shopping center, school and hospital, supplied by all facilities." This prompted a dire essay in 19 March 1990 issue of *Time Magazine* by Lance Morrow, husband of Susan Brind who

has been attached to the ARCE Cairo Center for the year.

According to Mr. Morrow, Egyptian tourist officials are planning for 565,000 visitors a year to Sinai, an 1,800-percent increase over the number that arrived last year, which was 30,000. Joe Hobbs, ARCE Fellow for 1989 and currently assistant professor of geography of the University of Missouri, is quoted as saying the flood of tourists poses a severe threat to the 27 endemic species of plants found there (and nowhere else in the world).

Recent Publications

Augustus Richard Norton and Martin H. Greenberg, editors, *The International Relations of the Palestine Liberation Organization*. Southern Illinois University Press, 1990. 288 pp., \$34.95 cloth. From the blurb: "A balanced, topical account of the PLO and its statelike relationships with several key nations in the global arena."

Renee F. Friedman and Douglas J. Brewer, *Fish and Fishing in Ancient Egypt*, Aris and Phillips, 128 pp. plus plates, £19.95 cloth. A detailed description of some twenty different species which are portrayed on paintings and wall reliefs. Each species is identified, fully described and illustrated. The authors also explore the economic and religious significance and examine ancient Egyptian fishing methods.

Erik Hornung, *Valley of the Kings: Horizon of Eternity*, translated by David Warburton, 224 pp., 151 color, 130 b/w., \$50.00, available from Timken Publishers, New York City. From the announcement: "The first comprehensive richly illustrated volume on the architecture and images in New Kingdom tombs from the Valley of the Kings, this book also serves to introduce Egyptian religious thought and the earliest ideas about the human soul!"

Note: authors in boldface are members of ARCE.

Upcoming Conferences and Symposia

San Antonio Museum of Art in conjunction with Trinity University is sponsoring an international symposium on "Ancient Art for the Twenty-First Century," to be held November 14-17, 1990. The symposium is planned to coincide with the opening of the Ewing Halsell Wing for Ancient Art at the San Antonio Museum of Art. For further information contact Debra Shafter at the San Antonio Museum of Art. Among the speakers will be Dietrich Wildung on "Egyptian Sculpture," and Marion True on "History of Collecting Antiquities."

In conjunction with the College Art Association meeting at UCLA next February, a "Majlis" has been called for scholars and graduate students in Near Eastern and Islamic Art to deliver papers on their research. For those interested, contact D. Fairchild Ruggles, CASVA, National Gallery of Art, Washington, DC 20565.

During the CAA meeting Sheila Blair is offering an epigraphy workshop for those trying to decipher difficult inscriptions. If you have one, contact her at 119 Old Homestead Highway, Richmond, NH 03451 to register.

Chapter News

Southern California

In January, Jim Harris spoke on "Mummies;" John Romer drew a large audience to hear a lecture on "Ancient Lives, the Sequel" (which was repeated again in May); in the middle of February, T.G.H. James, visiting at Memphis State University for the spring term, came to Los Angeles to talk about "Tomb Robbery in Ancient Egypt;" and Nigel Strudwick discussed his work on the West Bank in April, as did Dr. Antonio Loprieno, who lectured on "Slavery in Ancient Egypt."

Members wishing further information on the activities of the Los Angeles chapter, call Noel Sweitzer, (213) 231-1104.

Arizona

Richard Wilkinson, president of the Arizona chapter, writes that the chapter celebrated its first anniversary in April after a highly successful inaugural year. The public lecture series for 1989-90 included slide lectures by David O'Connor, David Goodman, Don Ryan, Susan Hollis and John Romer.

"Topics of the public lectures covered much of the gamut of Egyptological research, ranging from pyramid studies (O'Connor) to ancient Egyptian goddesses and queens (Hollis). All lecture provided to be extremely popular with average attendance about 100 people. The Romer lecture drew 200. ARCE membership in Arizona more than tripled in the last year, and continued growth is expected as the chapter moves into its second."

For further news on chapter activities, call Penny Clifford (602) 577-9041.

South Texas

Chuck Van Sieten, with funds partially provided by the local chapter, resumed work of recording the edifice of Amenhotep II in the Great Temple of Amun at Karnak. The mission is to make available preliminary copies of all the reliefs contemporary with the standing structure at Karnak.

Chuck was also on hand at the reception in Cairo given by Ambassador Frank Wisner for Edna R. Russmann and her work, *Egyptian Sculpture*.

For further news on chapter activities, call Polly Price, (512) 657-2428,

Washington

In April "Mystery Mummy" was the name of the talk given by Don Ryan, speaking again on the discovery last summer of a mummy as yet unidentified.

For further information on chapter activities, call Ann Jaffin, (301) 593-5959.

News of Fellows

At the University of California at Berkeley, Carol Redmount (Fellow 1989-90), just returned from a year working on pottery and also on a research project at the American Center of Oriental Research in Amman, will be teaching in the Department of Near Eastern Studies, taking over from Ann Roth.

Everett Rowson (Fellow 1980-81 and 1985-86) has been appointed to the Department of Oriental Studies at the University of Pennsylvania after working for a number of years at Harvard.

Eleni Vassilika (Fellow 1984-85) has been named Keeper of Antiquities at the Fitzwilliam Museum in Cambridge. Dr. Vassilika, a graduate of the Institute of Fine Arts, New York University, is a specialist in ancient Egyptian and classical art. Her book, *Ptolemaic Philae*, was published last year by Peeters Press, Louvain.

If you have news that you would like to share, please drop us a line.

African Civilization and Egyptian Roots

New York University was the venue for a lecture in the early spring by Dr. Yosef ben Jochannon, who specializes in the Egyptian roots of African civilization and who has emerged in recent years as a popular exponent of the Egyptian (aka Black African) roots of world civilization. Dr. Jochannon, who retired from Cornell in 1968 and now lives in Egypt where he received a degree from al-Azhar University, has been asked by the governor of Aswan, according to those who attended the lecture, to coordinate a "Nubian Festival" in 1991, which may be annual. The aim of the festival is to delineate for non-Egyptians the Black African (Nubian) contributions to world civilization. It is his aim to open a New York office to train tour leaders who can bring groups to Aswan to participate in the festival.

Dr. Jochannon, the author of *Black Man of the Nile and His Family* (recently republished by Black Classic Press) -- a book that has found a ready audience today -- is a skilled orator with a sense of humor. Our reporter at his NYU lecture found cheerfully disrespectful of many well-known personalities, institutions, and social taboos, a speaker who generally urges his audiences to "liberate" themselves from the cultural influence of American mores, teachers, beliefs, and institutions. In this vein, he weighed in against Howard University, Jesse Jackson, Martin Luther King, Morehouse College, General Powell, Mayor Dinkins, Mahatma Gandhi, Abraham Lincoln, Rosicrucianism and Freemasonry. This was to everyone's satisfaction, as he received three standing ovations in the course of the evening.

For the uninitiated, among the lively views Dr. Jochannon presented during the lecture are the following: (1) Africans gave the concept of "god" and "democracy" to the world; (2) Moses, born during the reign of Tutankhamen (who was black), was accused of theft and murder before he received the law tablets, so his values must have been Egyptian, ergo black African; (3) the first

"school of education" was at Sakkara; (4) Plato studied in Egypt for 11 years, and the Greek School he founded is thus indebted to African learning; Homer learned from a stay in Egypt; (5) Egyptians invented medicine (including open heart surgery), and Imhotep was a "soul brother"; (6) the Roman arch originated in Egypt during the time of Ramesses II; (7) as did the idea of the "immaculate conception," an occurrence recorded at least 16 times before the Christian one.

Rugs for Sale!

The Association for the Protection of the Environment, a welfare organization benefiting the impoverished children of "the Zabbaleen" of Cairo -- the garbage collectors' community that lives in the Mukattam Hills overlooking Cairo -- has produced some handsome throw rugs for ARCE, which we are selling on behalf of ARCE and the Organization at \$20 each. The rugs, which measure roughly 2' x 4 1/2', are made of a mixture of cotton and rayon rag, bleached bright white, and have the initials A R C E in them in pastel colors -- greens, grays, browns. If you would like to order one, send \$23 to the New York office. The price includes postage. There are very few in stock, so order quickly so as not to be disappointed.

These very attractive rugs have been produced thanks to the efforts of Laila Kamel, a Fellow at the Cairo Center during 1989-90, who has spearheaded the Association's interest in championing recycling and providing work for the poor. An article about the good work she and her Association are doing appeared in the 24 March 1990 issue of *al-Ahram*.

Donation to the Dar al-Kutub

The donation of 27 microfilm and microfiche readers by the Center to the Dar al-Kutub was noted in the *Al-Ahram* on 3 June 1990. In the article, the chairman of the General Egyptian Book Organization explained that "the gift has been received in the spirit of technical and cultural cooperation between Egypt and the United States and that the microfilms would be used in photographing all the rare manuscripts in the Dar al-Kutub."

Bob Betts, the Big L and Beyond

Bob Betts retired from being director of the Cairo Center at the end of August. Before he left, I asked Bob what his plans were, and he said he had accepted an offer to visit friends in South Africa for a period of "decompression" after joggling the ARCE office for four years. After that, he plans to return to Washington, where he has friends and business interests.

A surprisingly shy personality for someone who has lived abroad as much as he has and is at home in so many different parts of the world, Bob invested a great deal of time working on the library holdings of the Cairo Center. Many ARCE members who are book lovers and have visited the Cairo Library will doubtless have stories of Bob's book knowledge. He knew early editions and could remember which volumes of the Library's holdings were

missing. Needless to say, he knew his own library like the back of his hand. Once, visiting me in New York, Bob spotted on my shelves the second volume of *The Churches of Egypt* by Butler, and suggested that if I were willing to part with it, the volume would find a happy home in Cairo where the first volume was housed in Bob's own library. He made an offer I couldn't refuse, and the book was eased out of my shelves.

Bob is an authority on medieval church music and an accomplished musician. In his earlier days, he sang countertenor (and in fact recorded with the National Cathedral [Washington, DC] choir). In Cairo, he was the organist with the All Saints' Cathedral in Zamalek.

Bob recently celebrated his fiftieth birthday (or as he called it, "the Big L" -- or the Big Five-O for non-Latin aficionados), and he went to London to do it in style -- with an old-style Anglican mass, no less. This was no ordinary high Anglican mass, if there can be such a thing, even for those of us brought up in Episcopal service. This mass was celebrated to the music of "Missa ad imitationem moduli Vinum Bonum," by Orlandus Lassus (1532-1594) for eight voices, sung by the Tallis Scholars, under the direction of Peter Phillips. As printed in the invitation, it included the Collect for Purity, Kyrie, Gloria, Credo, Sursum Cordo, Santus and Benedictus, the Canon of the Mass, Lord's Prayer, Agnus Dei, Prayer for Humble Access, Anthem, Blessing and Dismissal. The mass was celebrated in the Church of St. Stephen, the church attended by T.S. Eliot, and celebrated by Rev. C. John Klyberg, the Bishop of Fulham.

Those who have known Bob in Cairo will not be surprised by the interest in "high church" service, and, as Bob wrote me detailing the proceedings, the Bishop of Fulham was one of the few who was happy to celebrate a mass with Cranmer's "wonderful Prayer Book prose and full sung Latin Propers." As he pointed out to me, it so happened that the bishop had actually confirmed Bob into the Church of England when he had been a priest at St. Ursula's Church in Bern, Switzerland.

Well, the music of the mass was a "parody mass," Bob added, "by the great Flemish composer of the 16th century, Orlandus Lassus, on a madrigal of his own composition, 'Vinum Bonum' (or Good Wine), was sung by the Tallis Scholars, the world's leading choral group specializing in sacred polyphony of the Renaissance. As winners of the prestigious Gramophone 'Record of the Year' Award in



Bob Betts in the Cairo office. In the doorway: Michael Graham, program officer at the United States Information Agency, who was visiting a number of overseas research centers, including ARCE, that the Agency supports.

1987 (for their recording of two masses by Josquin des Pres) they are clearly the best in the business and tour constantly, so I was lucky that they happened to be in London, where they are based, on the day of my 50th birthday. I have known most of them and their director, Peter Phillips, for over ten years and was far-sighted enough in those early days to recognize their greatness before others did, and to back up my conviction made them a gift of sufficient money to underwrite their first American tour in 1981 and a loan to set up their own record company, Gimell Record, so that all the profits from the sales would be theirs and so they would have the only say in what was to be recorded. Being the sort of people they are, they kindly offered to perform for my birthday free of charge (instead of the \$10,000 fee they normally receive, thus giving me the most expensive birthday present I have ever had!)

The barbecue followed at the National Liberal Club in a late Victorian pile on London Embankment, overlooking the Thames, and dinner was accompanied by copious draughts of *bonum vinum*, as Bob put it.

Good luck in your "L" decade, Bob, and in wherever your future travels take you.

Terry Walz, New York

OPENING OF THE WALTON HALL OF ANCIENT EGYPT

At the Carnegie Museum of Natural History in
Pittsburgh

We received the following announcement:

In February 1990, after two and a half years of construction, the Walton Hall of Ancient Egypt of the Carnegie Museum of Natural History (Pittsburgh) was opened to the public. The opening of the Walton Hall continues the long history of interest in ancient Egypt at the museum which began in 1894 with Andrew Carnegie's presentation of a Third Intermediate Period coffin and its mummy to the Academy of Science and Art of Pittsburgh. In contrast to the art historical approach used to exhibit most Egyptian collections, the Carnegie interprets ancient Egypt from an anthropological perspective. The hall is structured by six theme areas: Cultural Evolution and History, World View, Nautical Tradition, Social Organization, Daily Life, and Funerary Religion.

The Egyptian collection include over 1,100 artifacts from Abydos, Hu, Deir el-Bahri, and sites in and near the Faiyum. The pieces were acquired through a branch of the Egypt Exploration Society. Also early in the century, the museum purchased two collections of Egyptian objects. One group consisted of over 400 predynastic, pharaonic,



A painted relief depicting Horus from the funerary temple of Nebhotepre Mentuhotep at Deir el-Bahri, Dynasty XXI, ca 2025-1998 B.C. Acc. 3079.2

and Ptolemaic/Roman objects collected by Roman Orbeliani between 1903 and 1913. The other was a collection of 500 post-pharaonic textiles purchased in the 1930s. Generous patrons donated several hundred other objects, including a 320-foot funerary boat, probably one of those found at Dahshur near Senwosret III's pyramid complex. Over 600 of the artifacts are now on exhibit in the new hall.

Photographs and line drawings derived from the temple and tomb reliefs and paintings illustrate the function and cultural context of many artifacts. Diana Craig Patch of the University Museum, University of Pennsylvania, researched the Carnegie's collection, which had previously been only minimally studied, in order to write the label copy and catalog. Joan S. Gardner, Conservator, was responsible for the conservation of the boat and other objects, which required more than two years of work. The design was of the with the special needs of the objects in mind as well as the design of the four dioramas was undertaken by the chairmen of the Museum's Division of Exhibit Design and Production, Clifford J. Morrow and James R. Senior.

Patch and David R. Watters, associate curator of anthropology, co-directed the project during seven years of planning and development. The National Endowment for the Humanities and the Rachel Mellon Walton Fund of the Pittsburgh Foundation provided the funds for the project.

For a list of the publications released in conjunction with the opening of Walton Hall, see the Book Reviews section of this issue of the Newsletter.

BOOK NOTES

Sally L. D. Katary, *LAND TENURE IN THE RAMESSIDE PERIOD*. Kegan Paul International, London and New York, 1989: \$99.50. Distributed in the USA by Routledge, Chapman and Hall.

"Previous commentators on the Wilbour Papyrus have been daunted by the cast quantity of data presented in its assessment of land tenure in Middle Egypt during the reign of Ramesses V -- data which has the potential to shed light upon many facets of economic life in Ramesside Egypt, but which has so far defied any but the broadest of generalizations.

"For the first time, Sally Katary has approached this important document armed with the techniques of modern statistical analysis, establishing a framework within which the socio-economic data contained in the Papyrus may be retrieved, analyzed and evaluated in order to draw inferences concerning the workings of the Egyptian agricultural economy during the Twentieth Dynasty. Her study then relates the data of the Wilbour Papyrus to contemporary

and near-contemporary economic and administrative documents in order to give the data an historical context, and concludes by outlining future avenues of research and the appropriate methodology with which to pursue them." -- from the jacket.

G. P. F. van den Boorn, *THE DUTIES OF THE VIZIER: Civil Administration in the Early New Kingdom*. Kegan Paul International, New York and London, 1988: \$99.50. Distributed in the USA by Routledge, Chapman and Hall.

"Our knowledge of the role played by the Vizier, first assistant of Pharaoh and head of the Egyptian civil administration, is derived largely from a New Kingdom text preserved in four Theban tombs. The *Duties of the Vizier*, as this text is usually known, is of the greatest importance in revealing the structure of the New Kingdom state and the bureaucracy which supported it. However, the complex and condensed nature of the text and the lack of an *editio princeps* has led to its undeserved neglect. Dr. van den Boorn's study now provides a much needed commentary and interpretation, in addition to a detailed survey of viziral responsibilities."

-- from the jacket.

IN REMEMBRANCE

MICHAEL A. HOFFMAN

Many ARCE members were shocked to learn at the annual conference that Michael Hoffman died shortly before the conference opened in Berkeley last April. He had so many friends amongst our membership; many young archaeologists had worked with him in the course of excavations at Hierakonpolis. Mike had been suffering from cancer, only recently discovered, but few people knew of his condition.

Michael is best known for his work in Egypt and as the author of *Egypt Before the Pharaohs*, which was published in 1979, but he had worked in a number of places, including Turkey, Pakistan, Cyprus, and in the Shenandoah National Park in Virginia. He taught anthropology and architecture at the University of Virginia 1972-79 and from 1982 until his death was research professor at the Earth Sciences and Resources Institute at the University of South Carolina.

He organized and curated the exhibition, "The First Egyptians," which traveled throughout the United States in the last two years, ending its tour at the Smithsonian's Museum of Natural History. On the occasion on the official opening in February, Michael, though seriously ill, man-

aged to attend and greeted in good spirits numerous friends among the large crowd.

In the last year, his work at Hierakonpolis had attracted increasing publicity for the finds he and his team had been making, including the world's oldest brewery and the world's oldest temple. There was every indication that new exciting discoveries were imminent. It is a tragedy that his work was cut short.

MICHAEL W. DOLS

Dr. Michael Walters Dols, an ARCE Fellow 1974-75 and again for three months in 1984, died in San Francisco in late 1989 from an illness complicated by AIDS. He was a professor of history at California State University, Hayward, and more recently a Visiting Fellow of the Wellcome Unit for the History of Medicine, Oxford.

Dr. Dols' first ARCE grant enabled him to consult manuscript sources on the social and economic history of medieval Egypt. His book, based on his dissertation and postdoctoral research, *The Black Death in the Middle East*, was published by Princeton University Press in 1977. By plumbing sources for demographic data, and by using archaeological and other records, the work was praised for its interdisciplinary approach to history.

His second grant from ARCE enabled him to consult sources on the history of insanity in medieval Islamic society. This subject, never before described, led him to read collections of stories in Arabic about madmen, to study the medieval Islamic hospital, leprosy, and a waqf document from the medieval period of a prominent Cairene doctor.

A note on Michael's passing in the *Bulletin of the Middle East Studies Association* by Gary Leiser (No. 24, 1990) says that he spent the last period of his illness working assiduously with a former student, Diana Immisch, on completing this work on madmen in Islamic society. His death is a great loss to scholarship.

FROM THE CAIRO PRESS

Editor's note: The following articles appeared in the *Egyptian Gazette* this spring:

Pyramids Plateau, Sphinx Suggested as an Archaeological Reserve

"A suggestion for restoring the Pyramids Plateau to its ancient form has been submitted by the Dean of the Faculty of Archaeology, Cairo University, Dr. Ali Radwan, during the symposium recently sponsored by the University on sound scientific ideas for protecting the archaeological sites.

"The idea is based on excavating the antiquities still buried under the ground, such as the Valley Temple of King Cheops and his Causeway, which is hidden under Nazlet el-Semman village, in addition to reconstructing the demolished antiquities, such as the three small pyramids of Cheop's wives and the small pyramid of King Chephren which indicates the place where the king was buried, on the southern side.

"Moreover, Dr. Radwan suggested making models of the statues of King Chephren, currently being displayed at the Egyptian Museum, to put in place at the entrance of Chephren's Valley Temple, thus the visitor would see the area as it was at the time the Pyramids were built.

"...The symposium also dealt with the developments expected to take place on the Pyramids Plateau in front of the Sphinx after building a high wall separating them. It is expected that this would badly effect the statues' condition. The participants emphasised that the development, which comprises shops, a theater and an entertainment park for children, is contrary to Archaeological Law No. 117 of the year 1983, which prohibits any establishment on the archaeological areas.

"Therefore, the symposium recommended designating the Pyramids Plateau and Sphinx an archaeological reserve whose borders have to be precisely determined, and also urged the necessity of removing the housing which has invaded the Plateau..."

March 7, 1990

Major Ottoman Port Discovered in Sinai

"Japanese archaeologists have discovered a major port in Egypt's southern Sinai desert dating from the Ottoman and Mamluk periods, but the inhabitants of 20 homes will have to be relocated before work can continue, a Cairo newspaper reported yesterday.

"The Japanese expedition found a number of important archaeological buildings constituting the ancient Tor city harbour, which overlooked the present day Suez Harbour, the semi-official daily *Al-Ahram* reported.

"Tor Harbour, one of the most important Red Sea ports in the Ottoman era, was a major outpost for East-

West trade. Muslim pilgrims also used the harbour for their journeys to Islam's Holy Shrines in Mecca and Medina between the 14th and 17th centuries, archaeologists said.

"The Japanese mission will have to pay two million Egyptian pounds to the inhabitants of 20 homes built above the new find, the newspaper said. Southern Sinai local authorities have already started construction of new houses in preparation for relocation.

"The Japanese team also discovered Islamic pots and porcelain utensils with Islamic designs and engravings, bronze coins, including one dating to 1299--more than two centuries before the Ottomans captured the Byzantine capital of Constantinople. The rooms also contained manuscripts from the city of Tor."

March 10, 1990

Ancient Town Unearthed in Beni Suef

"A mission from the Egyptian Antiquities Organization (EAO) has unearthed a town dating back to the Graeco-Roman and Coptic eras at Mazoura Beni Suef. The town contains various churches whose walls are decorated with still intact colourful paintings, as well as 35 tombs cut in the rock.

"The mission unearthed a 10-meter deep well which, originally, served the needs of construction work. The mission also found a limestone mural, inscribed with pictures representing the sacred solar boat and the God Anubis of the Necropolis, an offering table and various prayers."

March 10, 1990

New Bridge on Nile at Luxor

"The Minister of Transport, Telecommunication and Maritime Transport, Mr. Soliman Metwalli, following his meeting with the Chairman of the General Authority for Roads and Bridges, Mr. Fuad Abdul Aziz, stated that the Authority will start building Luxor Bridge to link the East Bank of the Nile with the West in order to facilitate the movement of tourists in Luxor."

March 10, 1990

LE 1 Million to Rescue Amon Temple

"The Egyptian Antiquities Organization will overhaul the Dead Mountain tombs at Siwa Oasis dating back to the (26th sic) Pharaonic dynasty, stated Director of Archaeology of the Matruh Governorate, Mr. Faisal Ashmawi, adding that LE 10,000 has been allocated for overhauling the ancient graveyard of the oasis unearthed several years ago.

"He indicated that a programme of tourist visits to these sites has been drawn up, noting that the EAO has

been allocated for saving the Amon temple in Siwa from collapse."

March 13, 1990

Tanta Museum to Open in April

"An antiquities museum in Tanta Governorate will be opened next April, stated the director of the Islamic antiquities in the Middle Delta, Mr. Mohammed Salah Abdul Salam, adding that the museum will contain about 800 artifacts from the Islamic age, in addition to a library containing a great number of historical manuscripts and books."

March 18, 1990

Robbers May Have Entered King Bebi Pyramid

"Granite slabs have been found blocking the entrance to a recently unearthed pyramid, indicating that thieves may have robbed the burial chamber of the 4,300 year-old previously unknown royal tomb, an archaeologist said on Saturday.

"The pyramid stands on a square limestone base, and its entrance is made up of granite slabs -- which indicates that thieves may have entered it," said Zahi Hawass, Director of the Giza Antiquities Department.

"French archaeologists last week unearthed the previously unknown pyramid, which is about 20 yards (m) high, in the Saqqara region west of Cairo. The discovery was announced on Friday.

"The French expedition found a tablet on the same site which apparently confirms that the pyramid was built to accommodate the mummified body and belongings of Queen Nob Want, one of the wives of King Bebe I...."

March 23, 1990

School Headmaster Offers Rare Antiquities for Sale

"A school headmaster in Luxor was caught red-handed as he offered for sale a rare and valuable collection of archaeological pieces.

"Acting on a tip, Tourist and Antiquities Police gathered information which established that Hassam al Toubi, a primary schoolmaster in (Esna, Luxor Governorate) kept in his possession a collection of pieces with the purpose of selling them to illegal dealers who smuggle them abroad.

"Police seized four burnt pottery statues of different sizes as well as a collection of scarabaeus and large pieces of granite in the shape of a fly with hieroglyphic writings on them. The seizure was examined by an expert, who asserted that they were of archaeological value."

March 29, 1990

Aswan to Charge Camera Users

"The Governorate of Aswan will begin to charge tourists the sum of £E3 for using cameras or video sets on visiting sites next October. Egyptians will have to pay only 50 piasters for the cameras.

"The revenue from these additional fees will help Aswan Tourist Promotion Department in maintaining tourist and archaeological sites in the governorate."

April 6, 1990

Egyptian Karnak Antiquities Start Tour of Germany

"The exhibition of Egyptian antiquities from Karnak will start today its tour of Germany, where it will visit various Germany cities. The exhibition will end its tour in Bonn next September and remain there till December.

"The opening ceremony of the exhibition, sponsored by the French Scientific Research Center, will be attended by the Egyptian ambassador to Bonn, Mr. Ra'uf Ghuneim, the mayor of Bonn, and representative of the Center."

April 10, 1990

Long Elusive whereabouts of Akhenaton pinpointed

"A US dentist discovered the whereabouts of the Pharaonic King Akhenaton who has (disappeared) for a long time. Dr. James Har(ris), in collaboration with Dr. Fawzia Hussein, the researcher at the National Council for Research, held studies and experiments during the last ten years to reach the correct chronological order of the Pharaonic kings as well as the real age of Ramses II.

"The US dentist with the use of X-rays proved that the mummy of King Amenhotep II, which is (on public) display at the Egyptian Museum as Amenhotep's mummy, is King Akhenaton's...."

"Furthermore, Dr. Hussein said it was also proved that King Ramses II died at the age of 55 not 97 as it is mentioned in the books of history and archaeology...."

May 1, 1990

Plan to save Cairo Islamic, Coptic buildings urged

"The People's Assembly Committee for Culture, Media, and Tourism yesterday called for the formation of a higher commission to assume the responsibility for preserving Cairo's historic sites.

"The proposed commission should have sufficient technical expertise and both the financial and legal powers to perform its job in coordination with all the government departments concerned, said the P.A. Committee in a report prepared at the conclusion of field inspection of the Islamic and Coptic buildings in Cairo.

"According to the report, nothing short of a full-fledged national campaign would be adequate to the task

of restoring all the important structures in bad need of repair.

"Now that Cairo's medieval quarters have been declared by Unesco among the world's cultural heritage centers of special interest to humanity at large, other countries, particular Arab and Muslim ones, should be invited to pitch in and save those treasures, suggested the report.

"Following a review of the problems facing those buildings, the document laid a certain emphasis on finding an early solution to sewerage and subterranean water issues before major restoration work is undertaken.

"The committee took note of the aesthetic damage caused by the public's encroachments on historic locations, urging that the Antiquities Authority be consulted before building permits were given, in order to maintain the original spirit of the sites and guard against architectural discord.

"The Antiquities Authority, however, would need to enjoy a certain amount of freedom from red tape."

May 12, 1990

Theban Headache

"The floating hotel boats at Luxor have caused two problems. In recent years, the number of Nile cruising hotels has remarkably increased, and during the tourist peak season, one could see these floating hotels forming a long line of ships along the banks of the Nile at Luxor, almost like a line of parked cars by a pavement. If a fire starts in any of these cruisers, it is feared that it may spread rapidly to many other ships because of proximity, and thus a disaster would ensue.

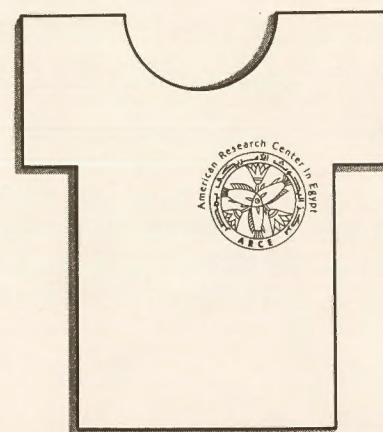
"The second problem ... concerns supply commodities. The tourist boats that converge on Luxor buy a sizable quantity of their food needs from Luxor, causing a shortage in the town. For example, this past winter, many families in Luxor had to buy sugar at the blackmarket price ... because the tour boats had purchased much of the town's sugar supply.

"In addition, according to Mohammed El Sughair, Chief of Luxor Antiquities, many of El Qurna's families have built shacks and huts on historical sites, and this is hindering the work of antiquities exploration work groups who are unable to dig for buried monuments because of these illegal houses.

"Although court orders have been issued to El Qurna's inhabitants to evacuate the ancient sites, no one has moved because there is no place for these people to go to. A housing estate to accommodate them is planned and will be set up far away from Qurna as soon as the £E200 million needed for this project is made available."

May 12 1990

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